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The Canadian Jewish news

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Drastic alteration

Rose predicts Quebec control of all social services eventually

By DEBORAH LIGHTSTONE

MONTREAL -

Allan Rose, associate executive-director of Canadian Jewish Congress, predicts the social service set-up in Montreal's Jewish community will be drastically altered within five years.

Expressing his personal opinion, Rose said the Quebec government will eventually take over the whole gamut of social services in the province, leaving little room for the private sector.

When this occurs, Montreal's Allied Jewish Community Services, as chief caretaker of these programs, will undergo serious changes, said Rose, answering a question at a Conservative Synagogues Men's Clubs meeting last week.

Contacted by **The Canadian Jewish News**, Emanuel Weiner, the assistant executive-director of AJCS, said "it is much too soon to tell" if Chapter 48 will eventually alter the community's expenditures in health and social services.

"From the community's point of view," he said, "it is now simply important to understand and be part of what is going on. But I think, that as soon as the government puts in a lot of money, it's going to raise questions as to where the money is being spent, and if the expenditures are good for the economy."

Weiner stressed however, that predictions are difficult in the best of circumstances, and that it is still much too early to form accurate predictions.

Rose, who becomes the professional head of Congress on the retirement of Executive Vice-President Saul Hayes in June, said AJCS may be faced with other areas of community responsibility "which hopefully can be carried out together with Congress."

Questioned on the relationship between AJCS and his own organization, Rose admitted the social agency, which enjoys better financial support, has launched into some traditional Congress preserves, such as Jewish education and "the French fact," he expected though, that their respective areas of involvement would be more clearly delineated in the near future.

On the positive side, if AJCS is relieved of its public health and welfare responsibilities, in his judgment it should devote its funds to Jewish education, which one of the men present called "our biggest crisis."

Rose foresees Quebec moving toward a full-scale state educational system, with no outside grants. This means that, as in the United States, citizens will have to pay for private schools, without any government support.

Allan Rose

"We're already more than half way there . . . we're moving toward something that is 'state-ist' and French language oriented . . . the traditional denominational system of education may be over," he said.

The subject of Jewish education will be prominent at CJC's 17th Plenary Assembly this June, he disclosed. The plenary's main thrust will be towards Canadian Jewry, as compared to past, understandable pre-occupation with emergency crises in Israel and with Soviet Jewry.

"Due to those exigencies, we have neglected issues such as the college generation, continuity in Jewish life, the quality of Jewish life, and the fate of dwindling small Jewish communities," said the associate executive-director.

Rose sees the biggest challenge today and in the future as Jewish survival in the free world.

In order to meet this challenge, he suggested widening the parameters of Jewish education, despite the difficulties which Jewish Day Schools will face in this province.

He mentioned the possibility that some funds raised may have to be diverted from Israel to these schools -- a development which he said might seem to some "almost treasonable," but which had to be considered nonetheless.

Montreal JFS agency reorganizes in line with its new public status

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

The Board of the Jewish Family Services with a "solid" majority vote has decided to re-organize its agency in order to install the new JFS public social service establishment.

"The board believed it was impractical for JFS to be a private social service centre because of the funding factor," said Stanley Abbey, president of JFS.

As reported earlier in **The Canadian Jewish News**, the government is not obliged by law to financially support a private social service centre.

Allied Jewish Community Services, the umbrella organization for 22 agencies including JFS, said it would not support JFS financially as a private social service centre "at the present time."

Abbey said a major consideration at the five hour board meeting concerned the assurances provided by the government to AJCS that JFS could convert to its private status if family services to the Jewish community prove unsatisfactory.

"The board was always prepared to operate as a public social service centre, but they wanted the government to issue a private permit to JFS, as well as a permit as a public social service centre."

Abbey said, however, that the government was not prepared to allow JFS to become the exception in its network of health and social services establishments.

The JFS president said the board felt reassured by AJCS's November resolution which guaranteed financial support if services to the community become impaired.

At a previous JFS meeting on Dec. 11, the board -- by a vote of 14-11 -- declined to adopt a go-public resolution accepted earlier by its Executive committee and, instead, referred the matter back to its executive requesting an alternative.

"They weren't satisfied with a public social service centre, and they were asking for a more viable solution. They weren't rejecting a public establishment in toto . . . they were merely asking for something better."

But according to President Abbey, there was simply "nothing better that we could offer them." The board examined all the alternatives and in the end decided that there is no better way to serve our clientele.

"Every other decision that was open to us was disasterous, and the board was not interested in hurting the community," he stressed.

According to AJCS's November resolution, the changeover to a public social service centre would be monitored by a committee composed of two representatives of AJCS, two officers of JFS, and Oscar Respitz (a former JFS president and AJCS officer).

Agency takeover trend deplored

TORONTO -

The president of Toronto's Jewish Family and Child Service believes the trend towards governments taking over privately-operated agencies presents a danger to Jewish involvement and commitment.

Rose Wolfe, writing editorially in **Family Life**, a JF&CS publication, said that at a recent board meeting, there was discussion concerning closing a residential treatment facility for emotionally disturbed adolescents from 12 to 19 years of age.

"At the same time," wrote Mrs. Wolfe, "it was recommended that JF&CS make application to the health ministry of Ontario to operate a children's mental health treatment centre to include both a residential facility and a day care centre for therapeutic, educational and recreational facilities for emotionally disturbed adolescents unable to take advantage of traditional facilities.

"The question arose as to the validity of JF&CS running such a centre. Should we be in this business when there are other such facilities available in the community? In other words, why a Jewish children's mental health treatment centre? How can we combine the therapeutic process with the value system based on Judaic law?"

The agency president continued: "What this did was once again focus on a basic problem for the whole agency and the community. What is Jewish about the JF&CS? What should be Jewish? Are we unique enough to merit running a sectarian agency for our Jewish population? What is there Jewish about trouble?"

At the moment this may seem an academic question for Toronto, Mrs. Wolfe wrote. But she pointed to the case of Montreal where the Jewish Family Service, under recently-enacted Quebec government legislation, has become a public social service centre under the ministry of social affairs, regionally-based, non-sectarian in its clientele, and its board centrally appointed by the ministry which likewise determines its policy.

"This did relieve the Jewish community of Montreal of a financial burden, but was it at too high a price?" Mrs. Wolfe asks in the editorial. "Many of us think, 'yes'. This agency, one of the oldest in Montreal, was a core in building the volunteer base for what eventually became a multi-faceted, well organized Jewish community."

Mrs. Wolfe referred to events in the United States, specifically to a case in New York where the Civil Liberties Union is suing the Jewish Child Care Agency on behalf of four Puerto Rican and Black children, claiming they were being deprived of their constitutional rights. The outcome of this case now before the courts "will be of the utmost importance in a continuance of Jewish Family and Children Service agencies in the U.S."

The editorial concluded: "Some of us think there is something Jewish about the ways of solving problems. Let us consider very carefully what are our priorities. Should we be faced with a similar situation and were we to decide to give up our autonomy in order to release the money for other causes, we may be giving up more than we bargained for. Each link broken, which whittles away Jewish involvement and commitment in our community, makes for a weaker whole."

Canadian Bonds leaders in Israel

TORONTO -

It has been an action-filled week for the delegation of 27 leaders of the Toronto Jewish community who are in Israel at the invitation of Prime Minister Golda Meir to take part in the extraordinary International Israel Bond Conference in Jerusalem. The conference, which began Sunday ends tomorrow.

The Toronto leaders, headed by Jack Israeli, general-chairman of Toronto State of Israel Bonds, joined more than 500 delegates from Canada, the United States, Western Europe, and other parts of the free world to study Israel's critical economic needs in the wake of the Yom Kippur War.

From this study will evolve the plans to inaugurate an unprecedented worldwide effort to help the people of Israel to restore their war-dislocated economy and go forward with large scale development programs as the foundation for a sound economic future, according to Sam Rothberg, world head of the Israel Bond Organization.

In addition to Mr. and Mrs. Jack Israeli, members of the delegation from Toronto include George Cohon, president Canada - Israel Prime Minister's Club, and Mrs. Cohon; Ben Himel, Mr. and Mrs. Jack Daniels, Joseph Lebovic, Mr. and Mrs. Judah Singer, Mr. and Mrs. Harry Rubin, Mr. and Mrs. Fred Reisman, Mr. Arie Zeiring, Rabbi Meyer Berglas, Mr. and Mrs. Jack Buchman, Jack Weinbaum, Mendy Sharf, Mr. and Mrs. Eric Exton, Mr. and Mrs. Keith Alexander, and James Senor, executive-director of Toronto Israel Bonds.

Basketball exhibition

TORONTO -

Israel's national basketball team will play the University of Waterloo Sunday in a preliminary game at Maple Leaf Gardens. The match, part of a 10-game tour arranged by the United States Committee Sports for Israel, preceeds the regular Buffalo Braves and Philadelphia '76ers game.

Chief justice is praised by Law Society treasurer

Bora Laskin
—Globe and Mail

Sydney Robins

OTTAWA -

Bora Laskin, making his first official appearance as chief justice of the Supreme Court of Canada last week, received high praise from the Bar of his home province.

Sydney L. Robins, treasurer of the Law Society of Upper Canada, told the opening of the current Supreme Court session that Laskin's career in the laws "has in a very personal way touched and influenced the lives of so many members of the legal profession in Ontario."

Both Laskin and Robins are the first Jews to be appointed to their respective positions. The ceremony at the Supreme Court Building last week included speeches by Finance Minister John Turner and representatives of other provincial bar associations.

Robins, who studied under Laskin at the University of Toronto and Osgoode Hall Law School, said the new chief justice earned the admiration, affection and respect of all his students.

"He brought to his teaching, as he has brought to all his service to the law, not only immense industry and devotion, but remarkable erudition and the highest kind of integrity, the integrity of scholarship. And he combined with these qualities his uncommon personal characteristics of humility, simplicity, courage and warm friendliness."

Since Laskin left the classroom in 1965 when he was appointed to the Ontario bench, his role as educator has not lessened, said Robins. He has continued to teach through his judicial opinions and his extrajudicial writings and speeches and maintains a continuing influence on all students of the law and the court, he added.

"The Bar of Ontario has full confidence in your leadership of this court, as it has confidence that history will record you as one of the great chief justices of one of the great courts of the world," the law society treasurer concluded.

Zionists will hold convention in Israel

TORONTO -

The Zionist Organization of Canada has decided to hold the 41st national convention in Jerusalem.

Max Goody, deputy national president, was appointed chairman of this forthcoming convention which will be held between November 1974 and March 1975 -- depending on the availability of adequate transportation and accommodation.

ZOC Executive Vice-President Dr. George Liban said he feels extremely gratified about this decision because of his repeated attempts to persuade the board to hold a national convention in Israel.

"We feel that the executive board has to be commended for this decision," said Dr. Liban. "We have felt for a long time that to hold a ZOC convention in Israel was overdue, in these critical times Zionists especially have to show their solidarity and concern by visiting Israel on the occasion of a ZOC national convention.

Other decisions made by 36 members of ZOC's national executive board:

- To commence the ZOC Charitable Fund Inc. campaign which was delayed as a result of the Yom Kippur War.

- To arrange at least two tours to Israel during the next few months, one under the auspices of the Eastern Region ZOC and the other of the national office.

- To establish Camp "Biluim Israel" headquarters on the site of the Youth Centre Project in the Jerusalem Forest in Israel.

- To explore the possibility of regular radio broadcasts in view of the great success of ZOC's television programs **Jewish Dimensions** in Montreal and **Shalom** at present telecast in 28 Canadian cities.

Record numbers expected

TEL AVIV (JCNS) -

Moshe Kol, tourism minister, expects 60,000 visitors in Israel this year to attend some 100 international congresses. This number of delegates and their families will create a new record.

Kol, who was addressing a convention of European B'nai B'rith lodges, said a number of important organizations had decided to move their venue to Israel following a campaign undertaken by his ministry. British Mizrachi, B'nai B'rith and ORT are among the organizations which have decided to convene their conferences in Israel this year rather than abroad.

Non-Jewish organizations have also answered the ministry's plea to come to Israel in 1974. These include the Holy Spirit Organization of Baptists, which is to convene in Israel for the first time with 2,500 delegates in attendance, and also a large Methodist congress. Another "first" for Israel will be the convention of the Golden Keys Association, an association of doormen at the world's top hotels. Some 500 delegates are expected for this convention.

$100 abolished

Minimum Bond raised to $250

TORONTO -

The $100 Israel Bond no longer will be the minimum amount available to purchasers and will be replaced by a $250 Bond, **The Canadian Jewish News** learned this week.

An official at the Israel Bonds office in Toronto confirmed that a directive wiping out the $100 Bond has been received from Finance Minister Pinhas Sapir. The new minimum purchase goes into effect for the 1974 campaign which gets underway shortly.

"The cost of issuing a $100 Bond has risen to the point where it is no longer economic," a Bonds official said. "It costs as much to issue a $100 Bond as a $100,000 one. The move has been under consideration by the Israeli government for quite some time and it has now been decided, with much reluctance, to establish a new minimum at $250."

From television to stocks

Sweet smell of success for Myra

By MIRIAM HERMAN

TORONTO -

The minute you step into her new townhouse in midtown Toronto you feel the vibrations. Its instant pizazz, all done up in shocking pink and green with a little orange thrown in, a colorful combination of modern and antique arrayed in flamboyant good taste.

And when you meet her you know your sense of excitement was right. Tall, slender and strikingly attractive in brown slacks and sweater, dark eyes, no make-up, her brunette hair peeking out from the beige wool cloche. That's Myra Richman alright -- sole female in the heretofore all male domain of investment counsellors at Bache and Company's Canadian offices on King St. E.

The conversation is breezy and fast-paced, interspersed with glimpses of a kind of jet-set lifestyle as when she flew to London for a New Year's party last year. And then there's the brand new, silver-grey Jaguar XKE parked in the garage.

But then you notice her own hand-worked needlepoint, framed and prominent alongside the multi-colored abstracts, and the furniture she painted herself, and you realize that there are many sides to Myra Richman.

First and foremost she is a hard working mother, a single parent of six-year-old Samantha, with an active social life and lots of travel.

Bache and Co. isn't her first career, either. A high-level energy gal with a healthy respect for success and independence, she left her native Hamilton (after a private prep school in New Jersey and a BA from Ohio State) to make it big in New York.

And make it she did. Within six months of taking a job as secretary at NBC she was assistant to newscaster Chet Huntley. From then on she hob-nobbed in the world of TV glitter going on to be talent co-ordinator for the Johnny Carson **Tonight Show** and the **Dave Garroway Show**. (That's how come the pictures on the deep pink library wall.) She worked on several TV specials with Sammy Davis and Skitch Henderson, and was associate producer of Pope Paul's visit to New York, screened world-wide via Telestar.

Investment counsellor Myra Richman in her Toronto townhouse. (Impetus Magazine)

Along the way she married a Boston businessman (she refers to him as a civilian), had Samantha, and was divorced. She chose Toronto as "civilized and exciting and a safe place to bring up my daughter." Besides she has roots in Canada -- her brother Larry Paiken runs the family steel business in Hamilton.

Armed with a yen for the field of finance, nurtured at her father's knee, she decided that Bache and Co. was where she wanted to be. With usual determination she hounded the management for two months until she was finally taken on. There was a six month training program and two examinations to pass before officially becoming a registered representative for the company. That means buying and selling bonds, mutual funds and commodities according to the customers personal and financial needs.

Mrs. Richman admits that as a woman she had to work twice as hard to establish her credibility. Sure, the clients have ranged from "invest my money with a woman? Never!" (and bang goes the phone) to the millionaires who will give her a small amount to "play with" when she knows that they should really be investing more.

But in the two short years that she has been at it, she has steadily built up a following of serious investors who accept her as a professional with a heck of a lot of financial know-how!

It's a demanding business with a great deal of work to be done at home. But weekends are set aside for Samantha who does some travelling with her mother too.

So that's Myra Richman, confident, enthusiastic and 'non-phoney' sincere. She confessed that there's much more to say about investments and money but she is saving it for the speech she'll be giving at the Federation of Jewish Women's Organization's Conference of Women about **Affairs! Affairs! Affairs!** The spot on the invitation alloted to her reads "A time to save, a time to spend." And if anyone can speak about that, its obviously Myra Richman.

World News

Gideon Rafael

Does Britain want Egypt's ambassador?

By CHARLES HYAMS
CJN British Correspondent

LONDON –

Israel has a new ambassador in London and Egypt is about to get one. And while everyone here is happy with Israel's choice, the man who will represent Egypt will not exactly be greeted with open arms.

Gideon Rafael is the new Israeli ambassador. He arrived at London's Heathrow Airport in the middle of its huge and mysterious security operation which involved hundreds of tanks and soldiers and was officially described as "an exercise." All sorts of rumors were flying around as to the real purpose: possible Arab terrorists, the disappearance in Belgium of SAM missiles, a follow-up to the shooting of a prominent Zionist. No one except the government really knows, even now it is over.

But Rafael was welcomed by something more than tanks and soldiers. Despite strict security, a reception was arranged at the airport's VIP lounge, where representatives of the major Jewish organizations went to welcome him.

Rafael, who is 60 and who replaces Michael Comay, has a long and distinguished record in the service of his country, including spells as ambassador at the United Nations and as director-general of the foreign ministry. He comes at one of the most critical stages in Anglo-Israeli relations, still smarting from the British government's refusal to supply arms and spare parts which had already been paid for, when they were urgently needed during the Yom Kippur War. It is a time, too, when Britain is openly courting the Arab world, hoping that by increased trade relations, this country's supply of oil will not be jeopardized.

It is no doubt largely because of this wooing that the foreign office does not appear to be making any objections about the proposed new Egyptian ambassador, Lieutenant-General Sa'ad-eddin el-Shazly. If the name is familiar, don't be surprised; he was chief of staff of the Egyptian army during the October war and the man who planned the assault across the Suez Canal. He was later swiftly dismissed by President Sadat.

But what is of greater concern to the Jewish community here is the revelation in a leading national daily newspaper that during a previous spell at the London embassy 11 years ago, this same man was in active contact with leading fascists and was planning to give them considerable sums of money to help them in their anti-Semitic propaganda campaign. The plan seems to have been thwarted only because the two leading fascists concerned were jailed for offences under the Public Order Act.

He would hardly seem to be the sort of person that Britain would want in its midst as an ambassador but foreign office approval has been granted. One leading Conservative MP, who is also prominent in the Jewish community, has already written a strongly-worded letter of protest to the foreign office and to Prime Minister Edward Heath.

Perhaps the foreign office was not aware -- or chose not to be aware -- that as recently as last June, when still Egyptian chief of staff, he issued battle orders to his troops which exhorted them to kill Jews "wherever you find them and beware lest they deceive you because they are a treacherous people."

The first official duty of a new ambassador is to drive in a carriage to Buckingham Palace to present his credentials to the Queen. Is Shazly really suitable to have that honor?

Difficult coalition discussion

JERUSALEM (JCNS) –

There has still been no significant progress in the bargaining between four parties: the Labor-Mapam Alignment, National Religious Party, Independent Liberals and the Civil Rights Group, for the composition of the new coalition government.

After the first quadripartite talk, it was decided that rather than getting bogged down in ideological wrangling, four subcommittees should be set-up to discuss the various issues. The committees are on political, economic and social issues as well as the proposal to establish a National Security Council and problems of synagogue and state. Discussions are due to be completed this week.

If, as anticipated, Mrs. Meir is entrusted by President Katzir with the task of trying to form a new cabinet, by law she has a maximum of six weeks to form the new coalition which will enjoy a majority in the Knesset.

Despite the absence of acrimony in the preliminary bilateral contacts, it is generally believed the negotiations will be a long and arduous process. Notwithstanding certain reservations of some prospective partners, like the NRP's desire for a firm line on the future of the West Bank, and the Independent Liberals and Mapam's concern that there be only carefully controlled settlement in the occupied territories, it is assumed that if the differences on the other issues can be overcome, then on the political issues the same guidelines will be accepted as for the outgoing administration.

The toughest bargaining is still likely on religious questions with the NRP seeking an amendment on the 'Who is a Jew?' regulations providing for the Law of Return to apply to converts only if converted in accordance with the Halacha. The NRP has indicated that this will be the ultimate point in their readiness to enter a renewed coalition.

On the other hand, the new parliamentary bloc formed between the Independent Liberals and Mrs. Shulamit Aloni's Civil Rights Group, is categorically against a change in the status quo and in fact want to introduce civil marriage to persons debarred from marrying by the Halacha. However, the new bloc has proposed that there should be a postponement on any moves to alter the present situation for a year until a more stable political and security situation obtains. So far this proposal has been rejected by the NRP.

U.S. loans $100 million for a pipeline in Egypt

WASHINGTON (JTA) –

The U.S. Export-Import Bank announced it is providing up to $100 million for a pipeline through Egypt that will be owned and operated by Arab countries which are now engaged in an oil embargo against the United States. The announcement of the loan was seen as an inducement by the U.S. government to those countries, especially Egypt, toward easing the way toward negotiations with Israel for a peace settlement and to help resume the flow of oil to the U.S. from that area.

The announcement said the pipeline projects will incur sales of up to $200 million in U.S. goods and services for the project which will consist of two 200-mile long 42-inch diametre crude oil pipelines, pumping stations, storage facilities and marine terminals from the Gulf of Suez to a point near Alexandria on the Mediterranean. It will parallel the Suez Canal.

These oil lines, which will cost a total of $345 million and will have an annual capacity of 80 million metric tons of oil, will be owned and operated by the Suez Mediterranean Petroleum Pipeline Corp. of Cairo (Sumed). Half of it will be owned by the Egyptian government and the other half by the governments of Saudi Arabia, Kuwait, Abu Dhabi and Qatar.

The Bechtel Corp. of San Francisco will have primary responsibility for its design and construction. It is expected to be completed in June 1974 and used by nine international oil companies, largely American, who have signed commitments to ship through this pipeline.

Fat has to be trimmed from economy: Dovrat

TEL AVIV (JCNS) –

The lessons of the Yom Kippur War will mean more mobility of labor, the cutting down of under-employment and the end of feather-bedding, said Aharon Dovrat managing director of Clal, Israel's largest financial, industrial and service firm here. Much of the fat would be trimmed from Israel's economy this year.

However, Dovrat was optimistic that business and industry would adjust to cope with the new challenges and expand the exports portion of the growing Israeli gross national product. Dovrat predicted that higher taxes and increased local prices would dratically cut down domestic consumption, and lead manufacturers to concentrate on the competitive export markets.

The production of metals and electronics equipment serving Israel's defence forces would be an integral element in the new trends in the country's economy.

To overcome shortages in transportation exposed by the October War, Clal is to introduce new container handling terminals at Ashdod and Tel Aviv with new trucking facilities for Galilee.

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Co-Rosh Kollel Rabbi Jacob Hirschman (left) of The Institute of Advanced Talmudic Study, makes his point to student David Eichorn (centre) of New York and Rabbi Boruch Kupfer, executive-director of the Kollel. The institute opened in 1970. (David Groskind photo)

20 young men chant, wail and argue in three languages at Kollel institute

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO -

A chorus of chanting, wailing and arguing in Hebrew, Yiddish and English greets the ear as one enters the quarters of Kollel Avreichim (Institute of Advanced Talmudic Study) in rooms above a store at the corner of Bathurst and Caribou.

Twenty young men -- most sporting beards and in dark suits -- are scattered around the long, narrow room with an Aron Kodesh at the east end, a library along the south wall and tables at the back and side of the room. Some sit in discussion at the tables while others pray, bending forward their shtenders (about three to four-feet-long lecterns).

The Kollel, which was begun in November, 1970, now has four students from Canada, the remainder are from the United States, along with two Roshei Kollel (deans) and an executive-director. This institute program is for Yeshiva graduates.

The institute is the first strictly Kollel school on a secular equivalent between a masters degree and a doctorate, in Canada. Its primary objective is to create a Jewish education with the knowledge and background to inspire today's youth. Its secondary objective is to attract and help instruct anyone who wants to acquire Jewish knowledge. The major part of its studies consists of Talmud and its commentaries.

Says Rabbi Boruch Kupfer, the executive-director: "The study of Torah is more than an education, it's a way of life."

Co-Rosh Kollel Rabbi Jacob Hirschman told **The Canadian Jewish News**: "We present the traditional and ancient study of the Torah in a modern context but we don't water it down. We try to transmit moralistic and ethical concepts of the law without compromising the literal observation of the mitzvahs."

There is no formal graduation at the school. The student is considered ready to leave when he himself has reached his goals or when the Roshei Kollel feel that he will not reap any significant benefit from further indulgence in the course of his studies. The school's graduates are now all involved as teachers, principals and deans in higher education.

According to the institute brochure, "a great majority of our religious schools transmit neither the authentic interpretation of Jewish philosophy nor the correct understanding of Judaism as it applies to our time. Unfortunately, many leaders and educators tend to substitute the wealth of generations of Jewish creative genius with meaningless slogans.

"We must show our children how Judaism is relevant today, how it is both meaningful and fulfilling . . . They must understand that the teachings of our heritage are not relics of a bygone era, but vital guidelines for today."

Self study of a very-advanced level is stressed at the Kollel. Students are given the opportunity to teach others in the community and articulate their views.

The institute has openings for three or four students a year. Applicants are selected for their potential for leadership in education.

The Kollel is supported by not only the lay and clerical Orthodox community, but by Reform and Conservative sources who appreciate the perpetuation of Torah Judaism, said Rabbi Kupfer.

About $80,000 worth of scholarships are awarded every year by the institute to its students. Most fellowships are worth $5,000. The school's annual budget is about $130,000.

It has asked the United Jewish Welfare Fund for $30,000, but Rabbi Kupfer is not optimistic about receiving it.

The Kollel is very active in outside programs. Twice a week it offers a study-of-the-Talmud program which contains both long-haired youth, and elderly European-born persons brushing up on their knowledge. There's also a halacha group for beginners meeting Monday and Thursday nights; a Sunday morning Mishnayos group and a new Shabbat afternoon chumash group.

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Wide variety of programs offered in music festival

TORONTO -

The Jewish Music Festival, Feb. 2 to March 16, will begin with Shabbat Shira Services in all Toronto synagogues and special services will be held at B'nai Israel Beth David Congregation on Friday night, Feb. 1, 8:15 p.m., with Cantor Tibor Kelen. On Saturday morning, Feb. 2, 9 a.m. at Beth Am Congregation the newly formed synagogue choir will for the first time appear under the direction of Cantor Moshe Katz.

Beth Tikvah Congregation with Rabbi Herbert Feder in concert will provide a varied repertoire of classical art songs, cantorials, modern Israeli and Yiddish folk music on Feb. 10, 8:30 p.m.

Another highlight of the Jewish Music Festival will be a concert of school choirs on Feb. 17, 2 p.m. at Shaarei Shomayim Synagogues when 11 school choirs will be participating. The concert is co-sponsored by the Board of Jewish Education and Canadian Jewish Congress.

At Temple Sinai, under the direction of Ben Steinberg, special services will be held on Feb. 8, 15, 22 and April 5. A concert featuring Russian Jewish Youth recently arrived in Canada will be held at Beth Tzedec on Feb. 18, 8:30 p.m. and the Holy Blossom Temple will have a lecture-demonstration of the organ and its use in Jewish worship on March 1, 8:30 p.m. The Adath Israel Synagogue concert featuring a variety of artists and The New Horizon String Orchestra of Ontario will be held on March 2, 8:30 p.m.

A special publication of **Planning Aids for Celebration of Jewish Music Festival** was issued by Canadian Jewish Congress, Educational and Cultural Committee, in order to assist organizations and communities in their programing. It also provides a list of speakers, musicians and artists who can be called upon to help celebrate Jewish Music Festival in Toronto and in the communities.

Summer program

The Canadian Jewish News, for the third consecutive year, is offering a summer journalism training program. In this program, university or university-aged students are exposed to every aspect of the production of a weekly newspaper.

Last year, Ryerson journalism student Dorothy Lipovenko spent the summer reporting, editing, writing headlines, proofreading and looking after the picture files.

CJN Assistant Editor Lewis Levendel, who is in charge of the program this year, says one vacancy remains. Preference will be given to an individual with some writing experience because the program will emphasize reporting, he said.

The applicant will be expected to be on the job by mid-May and work through until Labor Day.

Those interested in applying for the program are asked to call Levendel at 481-6434. The final date for calls is Friday, Feb. 8.

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Family mourns Israeli soldier

LONDON, Ont. -

When 22-year-old first Lieutenant Yair Swet was killed by a rocket during the Yom Kippur War, Rabbi Yaacov Rone and his wife mourned the loss to their "family".

"We (my wife and I) feel as if we have lost someone very near and dear," Rabbi Rone of Congregation Or Shalom, said to **The Canadian Jewish News**.

Tel Aviv residents Zvi and Ruth Swet befriended the London couple in early 1967 and became their "adopted family in Israel" during a subsequent two-year visit there, therabbi said.

For the Swet family, such camaraderie is natural. Their home, said Mrs. Swet in a recent newspaper interview, has become "a kind of family headquarters to the armored corps," due to Yair and his two brothers, Mickey, 23 and Rami, 20. All three were selected as tank instructors after graduating from the corps and each trained several classes. In the process the family formed many friendships with the young officers.

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The Canadian Jewish news

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Israeli soldiers in Sinai dance with members of the Chabad sect who journeyed there in an attempt to lift their spirits.

Unanimous panning of Richler play justified as drama is without merit

If you read three or four reviews of the same movie, stage performance or television show, chances are the critics will differ widely in their assessment of its quality. That's fair enough when you take into account the fact that critics are just like the rest of us, only more so.

This sort of generalization was conspicuously absent in the case of Mordecai Richler's play, **The Bells of Hell**. Frank Michael, one of our entertainment writers, and the TV critics of **The Globe and Mail** and **The Toronto Star**, were unanimous in their condemnation of the CBC show. They agreed it was bad from just about every viewpoint, an attempt at black comedy that utterly failed to come off.

Mr. Richler's play was supposed to be particularly offensive to the Jewish community, and offensive it was, but in more ways than one. It was cancelled and then later reinstated after cries of outrage from anti-censorship advocates. Mr. Michael, in his review carried in this issue of **The CJN**, describes **The Bells of Hell** as having been "scooped savagely from the sour, stereotyped dregs of Jewish self-deprecation." He found the play downright distasteful in parts, and the CBC's "rank amateurism . . . turned a potentially nasty ripple into a mere sloppy fudge."

Blaik Kirby, of **The Globe and Mail** and Jack Miller of **The Star** had nothing good to say of Mr. Richler's gross caricature of Jews. Mr. Kirby said one of the main elements is a rather savage attack on The United Jewish Appeal with a doctor extorting larger donations from patients who are in terror of losing their lives.

Wrote critic Kirby: "This unpleasant suggestion was made ineffective because the satire was missing. The UJA was not mocked, merely used as an element of drama."

The Canadian Jewish Congress, the official spokesman of the Jewish community, took note of the uproar sparked by the cancellation and the "on-again" decision of the CBC. Wisely, Congress refused to be stampeded into protesting and falling into the trap of pro-censorship. The attitude was, "let's see it on the television screen before we do anything -- if there's anything to be done."

These officials, like thousands of others in the Jewish community here and elsewhere, watched the show, and their reactions paralleled that of Messrs. Michael, Kirby and Miller. It was a dud, both as an artistic production and as anti-Semitic material. There was a feeling that the Richler script, as sterile as it was, was better than what the CBC did with it. The theme was a universal one -- not an exclusively Jewish one as Mordecai Richler would have us believe -- of an ordinary man overcome by life's complexities.

There are those who believed the Jewish community should have campaigned against the reversal of the CBC's original decision to ban the Richler play. We disagree. Had Congress adopted this attitude -- to cry foul before knowing whether a foul had been committed -- would have been a disservice to the community.

As it turned out, the decision to cancel the play was the right one, but for the wrong reason. It should have been kept off the TV screen, not because of the author's unreal characterization of Jews, offensive as it undoubtedly was, but because the play itself was without merit, either artistically or as so-called black humor.

BB convention switched from Britain

British stock has fallen to a new low in the estimation of many Jewish organizations, the latest being B'nai B'rith in the United States. Reacting to the British government's pro-Arab policy during the Yom Kippur War, this international service body has cancelled London as the site of its 1974 triennial convention.

B'nai B'rith president David M. Blumberg proposed the cancellation of what was to have been a $2 million undertaking attended by more than 2,000 delegates and guests next November. Mr. Blumberg said prospective delegates have indicated a strong reluctance to convene in a country whose government "has shown such little regard for Israel's right to live."

The shifting of the convention to another country is not in itself an earthshaking development, but it is evidence of a hostile attitude towards a much-troubled nation that is not confined to Jewish organizations in the United States or elsewhere in the world. Many Britishers, non-Jews, have been angered by what they regard as their government's craven surrender to the Arab oil embargo and the one-sided arms embargo which halted shipment of British arms and spare parts which Israel had bought and paid for. The British government's unwillingness to provide landing rights to the U.S. arms airlift during the October war, added to the criticism voiced in the British press and in parliament.

It is obvious that British public opinion and British government policy on the Mideast crisis are poles apart. It is not the first time British policy towards the Jews has been tainted with discrimination. The British role in events leading up to the birth of the state of Israel is a matter of historical record.

The quarrel of B'nai B'rith and other Jewish organizations is with the British government of the day, and not with the British people who have a long history of sympathy and support for persecuted minorities. The attempted murder of Edward Sieff, a leading British Zionist, by Arab terrorists, sparked a wave of outrage which swept the British Isles. It led to demands that the authorities tighten security at all airports.

London's loss of the B'nai B'rith convention may be Israel's gain. The 130-year-old organization is now thinking of holding the convention in Israel if facilities and transportation are available. Not only would such a move be a reaffirmation of solidarity with Israel, it would provide a much-needed boost to foreign exchange which the country so desperately needs.

What Really Happened

Looking back at the first formations of our immigrant aid organizations

By A.J. ARNOLD

(First of a Series)

A.J. Arnold

Early in 1882, a meeting to protest Russian persecution of the Jews was called by the Lord Mayor of London's Mansion House. This resulted in some 400 to 500 Russian Jews being sent to Canada that spring.

Canada's total Jewish population was then 2,443, counting 989 in Quebec, most in Montreal; 1,245 in Ontario, including 500 in Toronto; and 33 in Manitoba, 21 of them in Winnipeg. The newcomers were not divided proportionately among the existing centres since 350 were sent immediately to Manitoba.

The London meeting which established the Mansion House committee to aid the refugees, was attended by many leading personalities: the Archbishop of Canterbury, Cardinal Manning, the Earl of Shaftesbury, Sir Alexander Galt, Canada's first high-commissioner to London, and several members of the Rothschild family. A relief fund was started and Galt, one of the Fathers of Confederation, suggested some of the Jews be sent to the Canadian northwest.

The Montreal and Toronto communities looked to the London Anglo-Jewish Association for leadership and funds to cope with the immigrant problem and branches of the A-J association were organized in the two Canadian cities in 1881. The Montreal branch, headed by Louis Davis, president and Rev. Meldola De Sola, secretary, was on record with "complete willingness to unite in any movement for material aid" originated by the parent body in London. The Toronto branch, apparently led by a father and son team, Mark Samuel, president, and E. Samuel, secretary, took a similar position.

In the spring of 1882, Jewish leaders in Montreal and Toronto were becoming agitated about the impending arrival of several hundred immigrants, even though Winnipeg was to bear the brunt of this first large influx. A few days before the first group arrived, the Montreal officers of the Anglo-Jewish Association met with representatives of the Young Men's Hebrew Benevolent Society and the Ladies' Hebrew Benefit Society to plan a co-operative effort.

This led to a general meeting of the Jewish community on Sunday, May 14 (reported in the **Gazette**), where it was decided to form a "Jewish Emigration Aid Society" and start a fund-raising campaign. Three warehouses were rented for temporary shelter for the "hourly expected arrival" of the first 260 refugees, of whom at least 40 were to remain in Montreal.

Total results of the Montreal fund-raising campaign are not known but by the fall of 1882, the Emigration Aid Society disbanded and turned over its remaining assets of $300 to the Young Men's Hebrew Benevolent Society which carried on the work.

In Toronto the **Globe** reported on May 18, that "about 12 of the carload of Jewish refugees who arrived here yesterday remained in the city." The Toronto Anglo-Jewish Association undertook its own fund-raising effort and one announcement at the end of May disclosed contributions totalling $65. In a report of the association some 15 years later it was stated that the Toronto campaign of 1882 raised $3,000.

From 1882 on immigrant aid certainly became a permanent part of Jewish community activity, but what was to become of the first 350 newcomers sent to Manitoba? The Montreal **Gazette** reported in January, 1882 that "Cohen (probably Lazarus Cohen), president of the Canadian colonization scheme for the immigration of the persecuted Jews from Russia to the northwest" had met, in Ottawa, with John Henry Pope, minister of agriculture, who "assured the company he would assist it with all his aid."

Early in March, the Toronto **Globe** reported that Alexander Galt suggested to the Mansion House committee that "two or three should go to the northwest as an advance to make arrangements for the arrival of their countrymen."

Galt's suggestion was not followed and Pope's reported promise was not carried out. To find out what happened, the next episode will turn to some of the private correspondence between Galt, Sir John A. Macdonald and the governor-general.

(Copyright A.J. Arnold, 1974)

We sense your love, concern: Mrs. Limon

By ROCHELLE CARR

TORONTO -

The reason Israelis will come out of this war "better and stronger is because our quality is 'quality'," according to Rachel Limon, wife of the famed Admiral Mordechai Limon.

In her capacity as chairman of the organization department of world WIZO, Mrs. Limon was asked by Canadian Hadassah-WIZO to attend their convention in Winnipeg. Before heading home, she stopped in Toronto, made a side trip to Hamilton to visit relatives who became known to her for the first time at the convention, then on to Ottawa and New York.

From there she will make a short visit to Paris to see the many friends she made while her family was stationed in Paris from 1962 to 1970 when her husband was head of the European Purchasing Mission of the Israeli defence ministry.

Speaking on Canadian Jewry, this very attractive and articulate woman noted: "You might think you owe us this outpouring of solidarity. But, as a person and as a Jew, I feel nothing is to be taken for granted. We sense your concern and love even more now, in our loneliness."

Rachel Limon

She commended the Canadian Hadassah-WIZO organization and the approximate 900 delegates who worked from 8 a.m. until midnight during the Winnipeg convention.

"The Canadian Hadassah-WIZO organization is one of the strongest and is always there when needed," she said. "Furthermore, the future of the Jewish nation is ensured through such people as the many young women who are involved.

"I was greatly moved," she continued, "by the burst of applause at the convention whenever Israel's name was mentioned. I was also moved by such things as hearing the children of my Toronto friends, Jimmy and Elaine Kay, speak some Hebrew to me."

What of the not-so-committed Jews? According to Mrs. Limon, "with the help of the right person using love, patience, an attempt to see the other point of view and no preaching, anyone can be brought back to a stronger form of Judaism."

There is no topic on Diaspora Jewry or Israel on which this active mother of a 22-year-old daughter and 15-year-old son cannot articulate. Of deep concern to her now is the fate of the Israeli PoWs in Syria.

Letters to the Editor

Put credit for kashruth law where it belongs, urges rabbi

Dear Editor:

Congratulations are in order for your excellent editorial of Dec. 21 with regard to the recent enactment of a kashruth law by the government of Canada. I sincerely hope the law will help to eliminate the frauds being perpetrated upon the innocent public. It was long overdue.

It disturbed me greatly, however, to read two weeks later, in your newspaper, a letter by Ben Kayfetz, director of the Canadian Jewish Congress, Central Region, claiming credit on behalf of the National Religious Affairs Committee for the passage of that law. This seems to be a typical Congress action -- to jump on the bandwagon and claim credit after all the work is done by others.

I was a rabbi of a congregation in Winnipeg, Man. during the years of 1964-1969 at which time it became evident to me that a great wrong was being committed against the Jewish community by a meat packaging firm. That old established firm which was shipping various "kosher" meat products throughout the world, was guilty of gross deception -- selling non-kosher foods as kosher, and getting away with it for decades. With the financial and moral support of some concerned Winnipeg laymen, I initiated a private investigation of that firm. Shortly thereafter, Mr. Hyman Bessin, of Ottawa, a devoted and dedicated Jew, joined us and gave liberally of his energy, resources, and leadership in our effort to correct this sorry situation.

About four and a half years ago, at Mr. Bessin's behest, Rabbi Felder and Rabbi Rabinovitch of Toronto, Rabbi Hechtman and Rabbi Hendel of Montreal, a few laymen from Ottawa, and myself were invited to join Mr. Bessin in Ottawa to make representations as individual Orthodox rabbis and laymen, not as representatives of any particular organization.

After the presentation of the brief, which, incidentally, was prepared by a private attorney, investigations of the meat packaging company were initiated by the department of consumers and corporate affairs. Some time later the allegations against the company were proven by the Royal Canadian Mounted Police.

They revealed that less than 19% of the meat ingredients used in the company's "kosher" products were of kosher origin. The company was subsequently fined and put out of the kosher business. Mr. Bessin continued to hold discussions with government representatives pressing for a Canada-wide law. Finally, as a result of his efforts and the successful prosecution of the Winnipeg case, the law was brought into being.

As to the religious affairs committee of the Canadian Jewish Congress, if it did enter the picture at all, it did so at a very late date and in an obviously minor capacity. It certainly did not contribute effort, energy, or finances from the inception of this project until its conclusion.

It took nearly eight years to successfully resolve the problem in Winnipeg and bring forth a kashruth law. Ironically, this was despite the detrimental and negative activities of the Winnipeg Vaad Hair and the religious affairs committee of the Congress. Social and economic threats were used against individuals who wished to bring evidence and or testify. Were it not for Mr. Bessin's tireless efforts, the guidance and encouragement of the above mentioned Orthodox rabbis and the moral support of those anonymous laymen in Winnipeg, that company would be doing business in Winnipeg today -- and there would be no federal kashruth law.

I wrote this long letter because I feel the Jewish community is entitled to know the real facts and be enabled to give proper recognition to those who truly deserve it. I refer, in particular, to Mr. Bessin, as well as those with him, in his valiant and successful effort on behalf of Canadian Jewry. They rightly deserve our appreciation.

Rabbi Meyer Horovitz,
Former spiritual leader of
Herzliah Adas Yeshurun Synagogue
Winnipeg - Toronto

Dear Editor:

With regards to the issue of Dec. 14 of Mr. Henry Rosenberg, whom I admire very much and the additional issue of Jan. 4 of Mr. S.A. Kurtz.

I agree with Mr. Kurtz, because as he says, he still has the records of that meeting. Mr. Kurtz forgot to mention that to that particular meeting were also invited representatives from the neighboring communities.

From Guelph, Mr. Benjamin Foster and I were invited. I remember as if it happened just yesterday. The meeting decided that our community should contribute $5,000 to the campaign.

Being as we just started to recover from the Depression, I realized that such a large amount at that time needed more influential people to collect.

Therefore, I suggested that Mr. Samuel Acker and my brother-in-law, Louis Brown, should be appointed for the job and my suggestion was accepted. Mr. Benjamin Foster lives in Toronto now. So do I. Mr. Louis Brown still lives in Guelph, but I'm sorry to say that Mr. Samuel Acker died recently.

Jacob Allen,
Downsview

Dear Editor:

I am grateful, as many must be, to Mr. J.B. Salsberg for bringing back the magic atmosphere of the Apter Shteeble where the Jewish learning was going on.

It is reassuring to other learners who did not know the circumstances of that primitive time as far as luxury was concerned, that the first goal of Jewish life has always been, through the centuries, wherever it might be, in lonely places, modest schools, famous centres of wisdom and proud synagogues -- the knowledge acquired from the book.

Cheers and Shalom to Mr. Salsberg for depicting the more cheerful moments of the era gone by in such a touching and poetic way.

Valerie White,
Toronto

The Canadian Jewish News welcomes letters from its readers but we ask once again that they be kept short. Space limitations make it difficult for us to deal with letters that are unnecessarily long.

ask the rabbi

Taking a bath for pleasure is not allowed on some days

1. On what days are Jews forbidden to bathe and what lies behind this rather unsanitary prohibition?

The Mishna (Yoma 8:1) rules that it is forbidden to bathe on Yom Kippur; bathing, being pleasurable, is included in the extension of the biblical injunction to fast on this day. Bathing on Tisha b'Av is forbidden for the same reason, that it is pleasurable, and the prohibition was later extended to include the first nine days of Av. But the Talmudic rabbis insisted that only bathing for pleasure (rechitza shel taanug) is forbidden. If a man bathes to remove dirt from his body there is no offence. The rabbis were great believers in cleanliness, physical as well as spiritual.

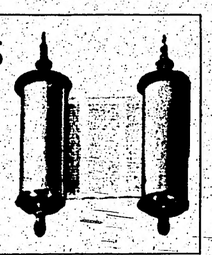
The story in the Midrash (Leviticus Rabbah 343) told of Hillel as indicative of their attitude. Hillel is said to have regarded regular bathing as a religious obligation. The statues of the emperor, he is reported to have said, are washed regularly and, by the same token, man, created in God's image, has to keep his body clean.

There is a statement in the Talmud (Sanhedrin 17b) that a scholar must not reside in a town which does not have a bath-house. This is to say nothing of the many ritual immersions which had the incidental effect of cleansing the body.

The Talmud (Yevamot 46b) comments on the verses, "Go unto the people, and sanctify them today and tomorrow, and let them wash their garments" (Exodus 19:10), that the washing of the garments was not necessarily a purely ritualistic act but in order for people to appear "spick and span" before being the recipients of the revelation at Sinai. The ideal of always having a clean body (guf naki) is stressed by all Jewish groups. The concept of "holy dirt" sometimes found in other religions has no place in Jewish thought.

Ignorance of three factors has caused neglect of Sabbath

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat B'shalach

They say that fools rush in where angels fear to tread, and perhaps I would be safer holding my peace. From week to week I try to write relevant comments on the portion of the week, based on the teachings of our great Rabbis. But this week's parsha of **B'shalach** calls for something more . . . this is the portion where we Jews were introduced to the commandment of keeping the Sabbath.

Someone has to speak out. The truth is that the Sabbath, which is the banner and foundation stone of our faith, is being neglected, trespassed and cast aside to a shameful degree. Today it is a minority of Jews who fulfill the Divine commandments of **Zachor v'Shamor** -- Remember and Guard the Sabbath to make it holy.

Why has the Sabbath suffered so much? I believe it is partially due to three ignorances: ignorance of how holy the Sabbath is, ignorance of how to keep the Sabbath, and ignorance of an important Jewish principle which says -- because one transgresses in one area does not mean he may or must transgress the whole thing.

How sacred is the Sabbath? There are no less than 12 separate times that the Torah admonished us Jews to keep the Sabbath. The saintly Chofetz Chaim writes: "We Jews have 613 commandments in the Torah -- 248 'positive commandments', that is, instructions as to things we should do, and 365 'negative commandments', things we should not do.

"Each one of these commandments represents a part of the spiritual 'body' of the Jew. Just as the physical body of a human being has limbs and organs, a nervous and vascular system, so too there are spiritual 'limbs and organs' to the **neshama** (soul) of a Jew. Each one of the commandments which the Almighty has given us sustains part of that spiritual 'body'. Just as fresh meat puts iron in the blood stream, Torah puts iron through the spiritual body. Just as weight lifting develops the muscles of the arm, so does donning Tefillen give strength to the spiritual arm of the Jew.

"In the physical body, a person can lose an arm or a leg, G-d forbid, and still survive, because life is not dependent on these limbs. But if a person should have his head or his heart removed, can he survive? All **mitzvot** are holy -- but certain commandments are the very heart and brain of the Jewish soul. Sabbath is one of these -- when a Jew casts aside the Sabbath, he is ripping out the life giving source of his spiritual body, the **neshama**." (Mishneh Berurah, Hilchot Shabbos)

I believe that every Jew who knows about Shabbos wants to keep the Shabbos. Just as a blade of grass breaks the earth to seek the life giving sun, so does every Jewish soul seek the life giving source of the Sabbath. The **Yetzer Horah** knows this also. Therefore, at every level of Sabbath observance obstacles and confusion are thrown in the path of those who might keep the Sabbath.

First of all, what does it mean to keep the Shabbos? According to **Halacha** (the traditional Jewish code), Shabbos is a whole made of various parts. There are both positive and negative commandments. Here are the positive **mitzvot** of Shabbos . . . lighting candles before sunset (but never, never after sunset), attending services Friday night, making Kiddush and enjoying a Sabbath meal . . . Saturday morning again attending services, listening to the reading of the Torah portion, making Kiddush and eating the second Sabbath meal . . . resting, again attending services, eating the **Shaleh Shudos** traditional third meal, and concluding with the Havdalah service . . . Laced through this Sabbath schedule, of course, is the study of the Torah, whether privately or in an organized "shiur" study session.

The "negative mitzvot" are based on scripture and can be divided into two parts. The first are the 39 **malachot**, types of creative labor which have been classified as constituting work. These include igniting a fire, cooking, writing and erasing, planting (including watering grass, which helps plants grow) building or demolishing a structure (I have chosen some common examples, but of course, there are more). The second part are those laws which the Talmud established as a "fence", to prevent a Jew from transgressing a Torah law. The simplest example is **muktsah** -- it is forbidden to touch a pen or pencil lest one come to write with it.

My point is that Shabbat is not a simple thing that one either "does or does not do." A person who does not do the whole, can still do a part of keeping Shabbos.

Let me give a realistic example. No Rabbi can condone keeping a store open on Shabbos, because G-d Himself said no. But . . . if a person has his store open on the Sabbath as many do . . . that does not mean that therefore that same person should smoke in his store. What writing, what inventory taking, what phone calls, what trespass, should be avoided . . . what can be done through a non-Jew rather than through a Jew should be done. Furthermore, if a person cannot be in synagogue, it does not mean he does not have to **daven mussaf** wherever he may be . . . Shaloh Shudos can be eaten. Kiddush can be made on Yonge Street just as well as Bathurst Street . . . where parents cannot fulfill Shabbos properly, their children can still be directed in the proper paths.

Rashi in this week's portion tells us that of all the Jews in Egypt, only one out of five left at the Exodus. The other 80% were lost in Egypt, victims of assimilation. We cannot afford this to happen again. We cannot be satisfied with the goodly number of persons who come to synagogues on Sabbath, knowing that there are those whose souls are being starved of the life-giving strength of the Sabbath. Let those who know what Sabbath is, but have laid it aside for a while, again pick up all or part of this great mitzvah. Let them fulfill it themselves, let them teach it to their families. Those who keep the Sabbath must bring in those who do not.

Rabbi Simeon bar Yochai said: "If the Jews kept but two Sabbaths, the Messiah would come." **Se'iz shoin tzeit** --it's time already. Shabbat Shalom.

Merger of synagogues due to dwindling numbers helps to uphold the spirit of Judaism in Curacao

By EVELYN MILLER

MONTREAL -

Mikve Israel, founded in 1659, is the oldest synagogue in Central or North America. The first regulations were modelled after those of the "mother synagogue" in Amsterdam, though "suitably adapted to their own tropical conditions."

Individual Jews had settled in Curacao as early as 1651. It is believed the first synagogue was a small stone house set in the fields, attended by the colonists from the plantations. However, the first organized group came from Amsterdam in 1659, bringing with them a Seifer Torah from the Amsterdam Congregation.

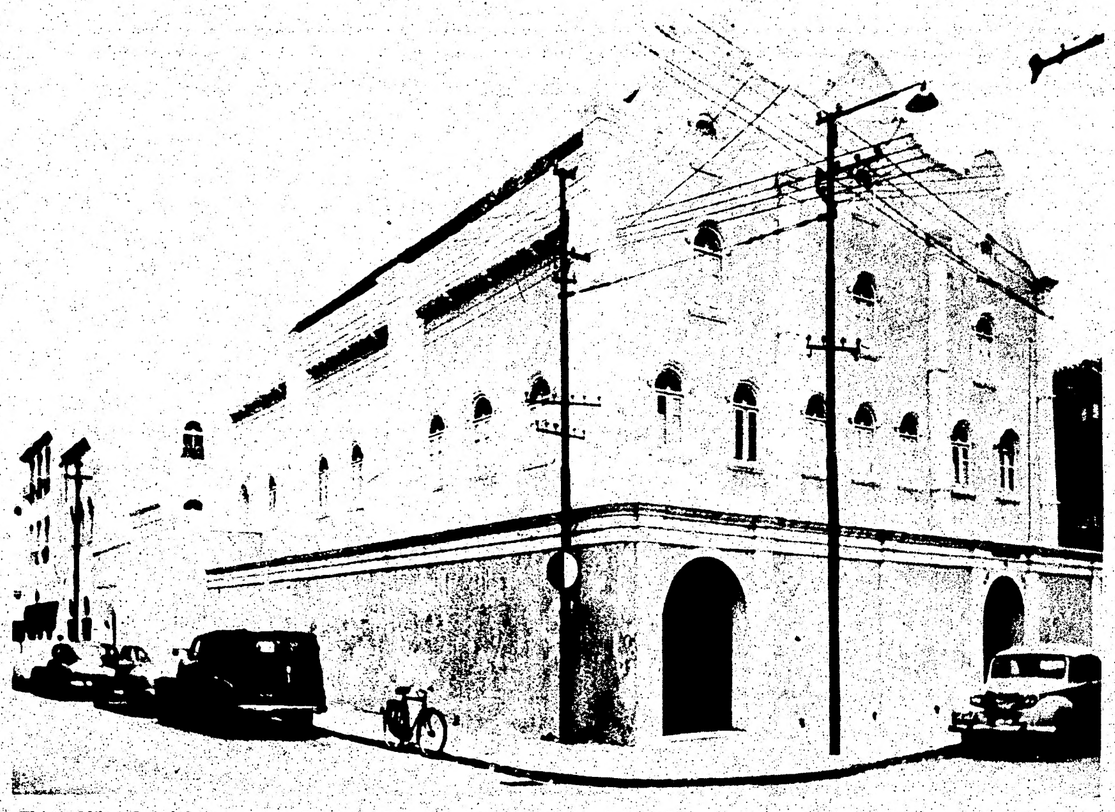
The first rabbi was Haham Josiau Pardo, who arrived from Holland in 1674 and remained for nine years. During his term of office two synagogues were built, one in the city, the second near the plantations, to replace the earlier building.

In the decade following 1680 the community grew rapidly, due to the increase of settlers from Amsterdam and the influx of Jews from the French Antilles. By 1690 the synagogue could no longer accommodate the greater numbers and a larger house was purchased and dedicated on the First Day of Passover. Again the Amsterdam community was requested to engage a rabbi for the Curacao synagogue and Haham Eliau Lopez arrived in 1693.

By 1700 the enlarged premises were no longer adequate and the community erected a new building which could seat 200 men and 80 ladies in the gallery. Funds were raised, donations made towards the synagogue's furnishings and the new building was dedicated in 1703. A spice box and Chanukah lamp, dating from this period, are still in use, the oldest objects in the synagogue.

A regulation of this era said all parents must send their sons six years and over, to the synagogue school, under threat of excommunication. In 1707 the teenagers refused to continue their studies and the parnass was authorized to punish them without parental interference.

Insufficient space became a problem again in 1729 and the congregation decided to raze the building, purchased additional land and erect a synagogue large enough to accommodate 400 men, with 200 seats in the latticed ladies' gallery. A carpenter from Amsterdam was engaged, skilled in the construction of large buildings and in part, funds were raised by accepting bids for the honors of laying the four cornerstones. When money ran short, a second appeal invited sponsors to lay the foundations of the four interior pillars.



This is Mikve Israel Synagogue in Curacao which opened in 1732. Built of white stucco, with two Spanish-style entrances, the synagogue's interior is modelled after the London and Amsterdam synagogues except for the floor which is covered with fine sand.

In 1732 the synagogue was completed and was consecrated on the First Day of Passover. A well preserved landmark, it can be visited today.

Built of white stucco, with two Spanish style entrances, the building fronts directly onto the street. The interior is modelled after the Amsterdam and London synagogues, except for the floor, which is covered with fine sand. This covering, a mixture of sand from the Holy Land combined with the local variety, served as a reminder of how the Marranos in Portugal muffled their footsteps. The ark is surmounted by a tablet on which the Ten Commandments are transcribed in silver and the four chandeliers are lighter copies of the ones in Amsterdam. To the left side, near the Banca for the trustees, are four seats, formerly occupied by the schoolmasters.

In 1839, in compliance with the wishes of a number of the congregation, several modifications were made in the services. A choir was added in 1845 but this action caused dissension among the members and, though the differences were overcome, undercurrents of dissatisfaction remained.

Haham Chumacheiro, a man of liberal views, became rabbi in 1864. Unfortunately a disagreement arose and two of the more liberal parnassim resigned. With 24 others, they established the Dutch Reform Community in 1865 and erected their own building, which was dedicated in 1867. The Reform group also established a cemetery, adjacent to the synagogue's burying ground but separated from it by a wall.

In 1932, as part of the bicentenary celebrations, the two congregations signed a Pact of Friendship -- and in 1958, the wall dividing the cemeteries finally came down.

Because of dwindling numbers in both congregations, joint services were instituted in 1961, held alternately in the synagogue and temple. Two years later Rabbi Maslin of the Reform Congregation, in compliance with a request from both boards, agreed to study the question of a merger. His suggestion, to use Reconstruction as a basis, was accepted, subject to certain stipulations. One of these conditions said "elements of the Sephardic rite be used, providing these did not conflict with Reconstruction principles."

The merged congregations took the name of the Beth El Community and today, together with the Ashkenazi synagogue, they continue to uphold the spirit of Judaism in Curacao, though the 315 years of Sephardic tradition have come to an end.

First-time trip strongly affected him

As my uncle Eliezer looks at state of Israel

By J.B. SALSBERG

TEL AVIV -

At our second meeting in the hotel lobby, uncle Eliezer was still in a state of tension and still talking compulsively. He was obviously unable to halt the urge to vocalize the emotional and intellectual impact of Israel.

My uncle's behavior is quite understandable. Almost all Jews who come here for the first time experience feelings of pride, elation and intense exhilaration. That comes from the first physical contact with our ancient past and from the contagious tempo and dynamism of modern Israel. But uncle Eliezer's first encounter with the old and the new of Jewish history, occurred at an unusually tense and worrisome period.

He arrived after the Yom Kippur War, with all its economic, social, and political consequences, while the disengagement negotiations were still on and when the country was involved in a crucial and emotional general election. More than enough to create a lot of difficulties for a first-timer -- even for one so astute as my uncle -- to sort things out in his mind.

To tell the truth, I wish my uncle would do his own reporting to you. However, I doubt very much whether he will do that but from his modest hints I concluded he would like to have me bring some of his observations to you. So here are a few samples of uncle Eliezer's impressions and opinions:

His visit to ancient sites gave him, he says, a new dimension, a new tangibility to his link with his people's historic past. This was particularly true of his group's visit to the Western Wall (Wailing Wall, Kotel Maaravi) in Jerusalem. He confessed that he was not religiously affected by the wall, but he was positively awed by the vastness of this physical connection with the national glories of our ancient past.

He was very much impressed by the skill and industriousness of the Israelis. He was especially taken by the stupendous accomplishment of Israel's agriculture: "And Jews did it all!", he added with visible pride that our people, divorced from the soil for so long, were able to make the transition so rapidly, achieving the highest agricultural productivity in the world.

He thought the following fact significant. In order to conserve gasoline, the Israel government decreed that every private automobile not be driven one day a week. The car owners were given the right to select the driveless day they desired. Each car carries a tag designating its day of rest.

"Well," said uncle Eliezer with a twinkle in his eye, "only about 30% of car owners chose Saturday for their driveless day." He produced a newspaper clipping to substantiate his claim. My uncle added that if one were to reduce from that 30% the fairly large number for whom the car is an absolute business necessity the rest of the week, then the number who picked Saturday for religious reasons would become even smaller. Uncle Eliezer insists this fact speaks clearly about the place of Orthodoxy in the life of the Israelis.

My uncle and his group also visited military hospitals and saw the devastation of war on the Syrian and Sinai fronts. He was unnerved by what he saw and he defended his own emotional reaction by telling me of a well-known Toronto textile manufacturer, a physical giant of a man, who broke down and sobbed his heart out after such a visit.

Uncle Eliezer took time, while crisscrossing with other touring groups from Toronto, to trace an alleged group of "Toronto Jewish millionaires" who were handing out transistors and other valuable gifts to wounded soldiers in hospitals. I heard that story too but it took my uncle to trace it to its source.

As it turned out there were no "millionaires" involved at all. He got everything straight when he met the touring group that was organized by the Shaarei Tefillah Congregation of our own Bathurst Street in Toronto -- an Orthodox synagogue that is not known for its attraction to millionaires. Yes, they did bring transistors and other fine gifts for wounded soldiers and they did distribute them in hospitals. For their good deed they became "millionaires" in the eyes of the recipients.

Uncle Eliezer still has a few political observations to make but they will have to wait for a week.

Law of Return amendment proposed as condition of support

Yielding to National Religious Party would fracture unity

Rabbi Arthur Bielfeld

By RABBI ARTHUR BIELFELD

TORONTO -

No single event in the past 2,000 years has done more to unite the Jewish people than the establishment of the state of Israel. This simple statement conceals an incredible accomplishment. For there is no more diverse group than this same Jewish people in its religious beliefs, political commitments and lifestyles.

Most Jews would agree the compromises and accommodations they have made to create a strong Israel have been worth the price. They have occurred in the face of vast social and intellectual distances which separate us. Not only is the state alive and well (though at a cost few can fully comprehend), but by virtue of our need for the state to exist. It has helped us realize we can talk together and act together, even while we continue to differ in fundamental ways. Perhaps equally important, we have begun to take a hard look at our theologies and ideologies to see which of them express our non-negotiable commitments; and which are rationalizations for prejudices that often become weapons in the struggle for our personal survival.

Now this hard won unity of Israel and the Jewish people is being seriously threatened, not by the Arabs, but by forces within the body politic of Israel itself. A bloc of religious parties is threatening to withdraw its support from Golda Meir's Labor coalition and bring down the government (and with it, perhaps, the Geneva negotiations) unless the Knesset agrees to amend the Law of Return.

The Law of Return guarantees to every Jew the right to be admitted to Israel as an immigrant. In 1970, following the political controversy aroused by the Shalit decision, the Knesset established that for purposes of qualifying under the Law of Return "a Jew is a person born of a Jewish mother or converted to Judaism." By refusing to agree to the religious parties' demand to add the words "according to Halacha" the Knesset recognized the validity of conversions performed by non-Orthodox rabbis outside Israel for purposes of the Law of Return.

Were the Law to be amended, the determination of "Who is a Jew" would be placed squarely in the hands of the Orthodox rabbinate of Israel. It would undoubtedly mean that many practising Jews, including converts, their children, and those who might not establish their authenticity to the satisfaction of the Israeli religious authorities would be ineligible for citizenship as Jews in the state of Israel. They could lead full Jewish lives, be considered to be Jews by themselves and by their communities and even risk their lives in behalf of the Jewish people, only to discover that in the act of aliyah, they are disqualified from membership in the Jewish people.

Such a result would have tragic consequences. It would call into question the authenticity of non-Orthodox Judaism and, in doing this, would fracture Jewish unity. It would undermine the growing co-operation in Canada and elsewhere between various elements of the Jewish community. This co-operation involves the greater proportion of Jews throughout the world and permits respect for sincere differences of opinion and practice. Furthermore, for the Knesset to renege on its recognition would disrupt the spirit of democratic pluralism in Western Jewish life. That pluralism has been a cornerstone of the Jewish community and, therefore, its ability to support the state of Israel. Should Israel invalidate religious pluralism in the Diaspora, a minority would be empowered to impose its will on the majority.

We wonder: Would that majority continue its unstinting support for a state which had called its Jewishness into question? What effect would the amended law have on Israel's appeal for aliyah? These are some of the dangerous implications for Israel and world Jewry in this unsavory game of power politics. Unfortunately, the National Religious Parties are pursuing narrow self-interests by bringing pressure upon Israel's weakened government precisely at a time when it requires renewed strength in the aftermath of the Yom Kippur War and during the Geneva peace negotiations.

What can be done to strengthen the government's position? Leaders of the Diaspora Jewish community representing many organizations and every religious point of view are sending telegrams to the Israeli government urging it to resist the growing pressure of Israel's religious parties on this issue. We might consider taking similar individual action. No one who loves Zion can be insensitive to this situation. To our economic and political support of the state, we must now add our moral encouragement to Israel's leaders to continue to accept all Jews as full and authentic members of the Jewish community. It is not only a matter of integrity. It is a matter of survival.

Rabbi Bielfeld is spiritual leader of Toronto's Temple Emanu-El.

Organizations and People

what's new...

By MIRIAM HERMAN

Rabbi Manis Friedman

ENCOUNTER WITH CHABAD

The second annual **Encounter with Chabad** weekend is set for Feb. 8-10 at Shaarei Shomayim Synagogue. Featured lecturer will be Rabbi Manis Friedman, co-ordinator of college programing for the U.S. upper mid-west region of Merkos Lubavitch. Principal of a girls' school and a lecturer in Chassidim at a Minnesota college, Rabbi Friedman has achieved considerable acclaim for his Live 'n Learn Jewish Educational Institute. In addition, the weekend will feature Irving Block, University of Western Ontario philosophy professor; Rabbi Immanuel Shochet of Kielcer Synagogue and a Humber College philosophy professor; and Rabbi Yehoshua Laufer, director of Lubavitch youth programing for Ontario.

YIDDISH CLASSES

Following on recommendations coming out of the recent convention of Workmen's Circle Peretz Schools of Canada and the U.S. regarding the priority of education, Toronto Peretz Schools are inaugurating Yiddish radio courses as well as Yiddish adult evening classes. The classes begin this month -- Mondays at Lawrence Heights and Wednesdays at Zion Heights Junior High schools. Toronto Workmen's Circle director Norman Neslen, in his convention report at a meeting of representatives of Toronto branches, noted that a younger group of people -- third and fourth generation Americans -- actively participated in the convention and are undertaking leadership roles in the movement.

SISTERHOOD SALE

B'nai Torah Sisterhood is holding a new and used clothing and toy sale Sunday, Feb. 10, from 10 a.m. to 3 p.m. at the synagogue, Patricia Ave. Preview sale Saturday from 8:30 to 10 p.m.

LECTURE ON JEWISH CONCERN

Adath Sholom Synagogue, Sheppard Ave. W., presents a lecture by Beth Tzedec Rabbi Richard Marcovitz on Jewish Concern Wednesday, Feb. 6, at 8:30 p.m.

LZA HAPPENINGS

In celebration of Tu b'Shevat, a festive evening is planned for Thursday, Feb. 7, at 8 p.m. at the LZA centre, Viewmount Ave. Participating in the program will be Rabbi Henry Hoschander, Shaarei Shomayim Synagogue; Col. Joseph Getreuer, Jewish National Fund special emissary; Joshua Altman, writer and educator and Mrs. Rose Klug who will present a $5,000 cheque her late husband Louis Klug bequeathed to JNF. The program also includes a film on Israel and a musical presentation.

The Tuesday, Feb. 5, lecture series presents Dr. Aaron Nussbaum, principal of United Synagogue Day Schools. His topic -- **Mendele of Kotsk**.

TEACHERS' SEMINAR

At the teachers' seminar run by the Toronto Jewish Board of Education this Sunday evening, Rabbi Avraham Kaunfer, Hebrew studies consultant for United Synagogue Day Schools, will be discussing simulations games and how to use them in the classroom. Batia Betman of Montreal will be talking about an educational game of Jewish values and how to present it to the students. The seminar begins at 8 p.m. at Beth Tzedec youth chapel.

ABOUT WOMEN

Beth Emeth Bais Yehuda Sisterhood's special interest series on **The Changing Roles of Women** begins Monday, the 4th, at 9 p.m. with a lecture by Dr. Harvey Silver, psychologist, on **How to Live Rationally in an Irrational World**. Three Wednesday afternoon sessions follow -- at 1:30 p.m. on the 13th, Jeanne Erikson, program co-ordinator at Seneca College, discusses **Family Changes and the Impact on Woman's Role**; on the 20th, Dr. Barbara Silverberg, psychologist takes a look at **Open Marriage** and on the 27th Dr. Mary McEwan, psychiatrist, talks about **Women in the Family - Career Changes**.

Creativity utilized into unique service

By ELAINE KAHN

TORONTO -

For $50 to $75, Jeannie Yashinsky will write the poetry for your bar mitzvah candlelighting ceremony, for over $100 she'll throw in the speeches, and if you want personalized invitations written as poems, she'll do that too.

But you'll have to give her at least six weeks notice, because her friends and relatives keep her busy.

"The bar mitzvah boy himself has plenty to do and often people have no clue at all how to rhyme or put things together," Mrs. Yashinsky said in an interview. "Some people say they're fantastic at everything but not in this field. I was always good at writing in school."

Mother of four and membership placement officer for the National Council of Jewish Women, she did her first bar mitzvah about three years ago and recently her friends suggested she try it on a larger scale.

Her customers either come to her house or talk to her over the phone, giving her the names of all those to be honored during the candlelighting ceremony and a bit of information about each person. She doesn't usually select the music for each candle.

"Costs of a nighttime bar mitzvah are prohibitive -- you just don't see them the way you used to," she said. "But people still like the ceremony -- though you don't even see as much of the ceremony as you used to. People want something to remember. They want to honor somebody -- and people like to be honored."

Sometime Jeannie uses the same ideas for her poems.

"Any parent making a bar mitzvah does feel honored, thrilled and proud -- it's a universal feeling -- so you don't always have to come up with fresh ideas," she said. "But most ideas come from what people tell me."

For her son Darrell's bar mitzvah, she came up with an original idea. Because it was a Saturday luncheon, there was no candle ceremony. So Jeannie mounted a blowup poster of Darrell on a styrofoam backing, cut it into pieces and honored people with a chance to put in a piece to reconstruct her son's face.

Jeannie Yashinsky came up with a novel idea for her son's bar mitzvah. She cut up this poster of son Darrell on a styrofoam backing and had guests reconstruct his face at the luncheon. Mrs. Yashinsky writes poems for candle-lighting ceremonies. (D. Groskind)

...about people

Many United Synagogue Day School students wrote letters to Israeli military units and some very interesting replies were received. One lucky letter writer, grade five student **Esther Schlesinger** got an answer from **General Avraham Aden**, one of the first Israeli generals to cross the Suez Canal during the Yom Kippur War. General Aden, who took over command from **General Israel Tal**, wrote that he was happy to receive the letter, especially because it was written in Hebrew, and added "we were the few (and they were brave) against a multitude. We have few allies in the world, and count only on the Jewish people."

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Cantor Eliezer Kirshblum

Another letter was brought to our attention, this one sent to **Cantor Eliezer Kirshblum** from a student at the Cantor's Institute of the Jewish Theological Seminary in New York. **Mitchell Martin**, a graduate of Beth Emeth Bais Yehuda Synagogue choir, wrote to express thanks for the $100 scholarship he received from the Toronto Council of Hazzanim. Cantor Kirshblum, as council president, tells us that in addition to the scholarships provided to cantorial students, the Toronto cantors are establishing a Jewish studies scholarship fund for graduates pursuing careers that will enrich the Jewish community.

* * * * * * * * *

Rabbi W. Gunther Plaut of Toronto's **Holy Blossom Temple** has been named chairman of the Reform Jewish Practices Committee of the Central Conference of American Rabbis, the association of Reform rabbis in Canada and the U.S. The committee will be developing specific materials to assist Jewish families in the teaching and practicing of Judaism, particularly in the home.

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Research in the field of cancer carried out at the Montreal General Hospital won a $2,000 Steacie Prize for McGill professor of medicine Dr. **Philip Gold**. The award, presented annually to a younger person for outstanding contribution to the natural sciences, perpetuates the memory of noted Canadian scientist **Dr. E.W.R. Steacie**.

* * * * * * * * *

Five Canadian Jewish educators were among the 36-man delegation participating in a two-week post-Yom Kippur War educational workshop held in Jerusalem last month. They were **Rabbi Irwin Witty** and **Jack Burke** from Toronto; **Rabbis Shneyer Aisenstark** and **Moshe Possick** of Montreal; and **Rabbi Samuel Himmelstein** of Winnipeg . . . Torontonians **Irving Chapley** and **Montague Raisman** and Montrealer **Harold Smith** were in Washington recently for the B'nai B'rith Commission on Community and Veterans Services annual meeting. The commission deals with such matters as drug abuse, veterans service, crime prevention and older adults programs.

* * * * * * * * *

The husband and wife theatrical team of **Bernard Aaron** and **Florence Ford** who stage plays for children at the Colonnade Theatre through their **Arts Renaissance** company (he does the musical scores and she writes the lyrics) have come up with a way to help children in Israel. One third of the ticket sales to organizations and groups (that is, blocks of tickets) will be sent to the Orphans Aid Society in Israel. Their newest production, an original play called **Queen Cat of Furbit**, opens this Saturday and will run through to April.

* * * * * * * * *

Rabbi Moshe Zvi Neriya, Rosh Yeshiva B'nai Akiva and Kfar Haroeh in Israel, will be in Toronto for the first annual dinner held by the Or Chaim B'nai Akiva Yeshiva Sunday, Feb. 3. The boys school was established last year and plans for a girls school are in the offing. The dinner is called for 6 p.m. at Shaarei Tefillah Synagogue.

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Show biz . . . **Dustin Hoffman** is slated for the title role in the film **Friday the Rabbi Slept Late** scheduled to be released this year . . . Plans are going ahead for the movie version of **Isaac Bashevis Singer's The Magician of Lublin** to be shot in Romania and Israel . . . Former Torontonian **Sidney Furie** is directing the highly controversial **Sheila Levine** now before the cameras at Paramount.

* * * * * * * * *

Ontario tax credit affects 2.7 million

TORONTO -

About 2.7 million Ontario residents will share in the province's $300 million tax credits when they file their income tax returns in 1974, Revenue Minister Allan Grossman has announced. Individual benefits under the much-expanded Ontario Tax Credit System will vary according to family size and income levels.

Eligible residents must complete parts of the federal income tax return as well as the special purple Ontario Tax Credit Form enclosed with the income tax package, in order to make a tax credit claim.

Grossman explained: "Because this year's program will benefit so many people, the Ontario government is making an extra effort to assist residents in filing complete and correct claims.

Residents of the Metropolitan Toronto local-calling area can contact the information centre by dialing 965-8470. Residents living elsewhere in Ontario may call free of charge by asking the local operator to connect them with ZEnith 8-2000.

Grossman added that the trained staff will speak other languages in addition to French and English, "so that we can provide a complete service to the public."

This year's program consists of three separate credits. The property tax credit reduces the burden of municipal taxes on homeowners, tenants and roomers. The sales tax credit provides relief against the retail sales tax, particularly for pensioners and large families, as it relates to the taxfiler's personal exemptions. The pensioner tax credit gives additional tax relief to senior citizens.

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OPEN S... ENTERTAINMENT SPECIALS ...

Yiddish drama flourishes

in my view

By CHARLES LAZARUS

MONTREAL -

Dora Wasserman and her Yiddish Drama Group of the Jewish People's School and Peretz Schools are into their chai (18th) season, with a production of Sholem Aleichem's Doss Groise Gevinss (The Lottery) with a standing room only status.

The reasons are not difficult to establish, and run something like this -- not necessarily in order of importance.

Sholem Aleichem was a drawing card long before Fiddler On the Roof (which, aside from Tevya, is hardly authentic Sholem Aleichem); the Wasserman group has become a well established institution by virtue of its work and courage through the years for maintaining the integrity of the Yiddish word; it's a good show, tasteful and occasionally tuneful, even if the script comes across somewhat dated and the playing is hardly Maurice Schwartz or Jacob Ben-Ami.

However, since this is not intended as a review, let us deal, with an even more significant happening involving this newest Yiddish Drama Group production: After years of financial insecurity and struggle against those convinced that the Yiddish language was dead beyond recall, even as a legacy of the Golden Age of Yiddish Letters which surfaced in Eastern Europe from the mid-18th Century almost to World War II, "mameh loschen" has become an integral part of the Saidye Bronfman Centre for the Performing Arts.

It appears to me that, having achieved its initial goal which was to act as a town hall and cultural centre serving the entire community in its cutting across of racial, religious and ethnic lines, the Saidye Bronfman Centre policy has shifted clearly toward an unselfconscious Jewish identification, from which flow the rich heritage of cultural flowering.

Which is not to say that, previously, the Saidye Bronfman Centre, which is an almost self-governing appendage of the Young Men's-Young Women's Hebrew Association, in any way avoided things obviously Jewish; rather, its Jewish orientation was more incidental to its being an instrument of multi-cultural public service, rather than of precise service to the cause of Judaism.

Things seem to have changed, however, since last year's intra-community confrontation over the ill-fated and aborted Man In the Glass Booth project, and this current season, with the arrival of Nachum Ravel to act as the executive-director, the Saidye Bronfman Centre has turned more and more toward programing which is intrinsically and indigenously Jewish.

Part of this new philosophy and policy was the wise move in inviting the Wasserman Yiddish Drama Group to "join" the Centre, after being sponsored and supported through all those difficult years by the Yiddish constituency of Montreal, mainly the Jewish People's Schools with participation of people from the Jewish Peretz Schools -- both institutions having merged a few years ago.

So now Dora Wasserman and her charges, as part of a stable institution called the Saidye Bronfman Centre, no longer have to worry about financing and administration; but they will have to watch for a few hidden pitfalls, innocently created and into which they might innocently tumble.

First is the fact that since the Saidye Bronfman Centre is a place of haute culture both performing and creative, it can hardly be expected to have the warm, pulsating atmosphere of Yiddishkeit which is so essential an ingredient of the drama group, and which will have to maintain that mystique on its own.

Second is the fact that the Yiddish Drama Group will now be one of many other activities and programs of the centre, and great alertness must be shown that it maintain the special status it holds with the community at large, and not become just another component of the Saidye Bronfman Centre structure.

Finally, Ravel and his aides must bear in mind that Yiddish is the name of the game in maintaining the viability of the Wasserman Group, and everything about it must involve the use of Yiddish.

Unfortunately, this certainly was not the case in the promotional material prepared by the centre, and distributed to the children of the Jewish People's Schools and Peretz Schools for delivery to their parents, and containing not one word of Yiddish!

Compromise sought over language issue

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

The impact of the Quebec education department's recommendation to augment the use of French-language instruction in the Jewish day school system has disturbed the management of one Montreal school.

According to Danny Kingston, the executive committee chairman of the Jewish People's and Peretz Schools, his institution will resist the department's criteria for financial assistance unless it agrees "to a compromise."

"Methods previously used by Jewish schools in the education department are passe. The atmosphere in Quebec is now really different, and they may no longer be willing to work out an agreement," he said.

Kingston, a parent of three children attending the Jewish school, said his opinion at this point is "personal," but added: "The general feeling is one where no one wants the quality of their child's education to deteriorate."

Kingston, a lawyer, expressed the reluctance of some parents at his school to have their children educated in the French-language while in the home, the language of use is English.

"Such subjects as physics, chemistry, or mathematics . . . if taught through the years in French . . . seem to be possible. But if the government insists on French for everything, we're going to have a problem.

"I would send my kids to a Montreal private school or put them into the public sector," he said.

According to the education department, the 1973-74 school year is the last when the Association of Jewish Day Schools will be able to receive grants under a special arrangements with the Protestant School Board of Greater Montreal, and the department of education.

Schools now fall under legislation known as Bill 56, where they are eligible for six-figure grants if schools are willing to fall into "the public interest."

For Quebec, "public interest" means augmenting the use of French language in the day school system -- to the almost exclusion of English-language instruction in non-religious subjects.

Despite present resistance, the system will opt as a private network, and thus be held responsible for the exceedingly high costs of education.

It is, moreover, highly unlikely that the Montreal welfare fund will direct millions of dollars to pay the cost of education. Allied Jewish Community Services is considered sympathetic to Quebec government ideals to infuse French language use throughout the various sectors of the society.

According to Kingston, his school feels a compromise can be reached with Quebec "but only in the short run.

"You can't destroy the character of a school overnight," he stated bluntly.

Personal control on life not realized, psychologist tells Holy Blossom ladies

By ANNE F. KORN

TORONTO -

People have more control over their lives than they think, a leading counseling psychologist told 50 women at Holy Blossom Temple.

In any interpersonal situation, Dr. Harvey Silver said, one has three choices: moving towards (helping), moving away from (withdrawing), and moving against (being assertive).

He claimed most people use only one of these alternatives in all situations. People should decide when each of these reactions is appropriate. In today's complicated society, "we should learn to make judgments."

The keynote speaker in the first of four lectures in the Human Relation Series, Dr. Silver, senior consultant in the bureau of staff development and training, of the Public Service Commission, explained the talks would be an attempt to show how people develop, relate to each other and fulfil their potential.

Most persons have trouble absorbing information which threatens their self concept (how they think of themselves). The trick is to bring how I see myself in line with how the world sees me, said Silver.

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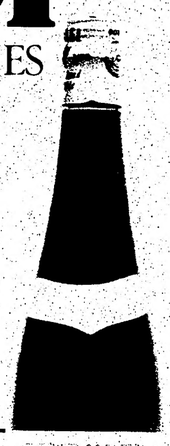

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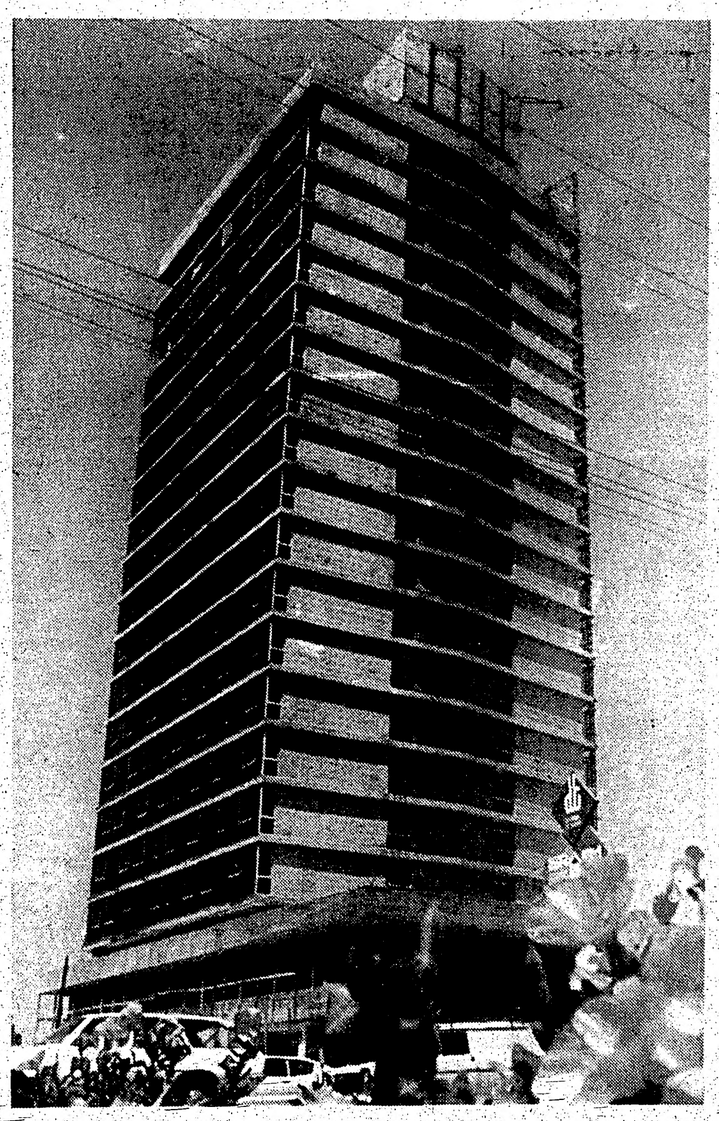

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Arts

A refreshing originality shown in sculptress' exhibit

By PAULA DAVID

The Evans Gallery at 124 Scollard St. is presently showing a collection of sculpture by Toronto artist Mary Hecht. The gallery is a charmingly converted house, and show to excellent advantage the home-sized pieces.

The entire collection is cast in bronze and has the aura of a Mannerist style invigorated with a contemporary influence. An energetic tactility pervades throughout, and shows Hecht to be a thoroughly knowledgeable and sensitive sculptress.

She has a strong spatial sense that is brought out in the larger pieces. This can be seen in **Homage to Lipshitz: The Sacrifice**, where a beautiful play of positive and negative space gives the work the tensile strength that makes it so successful. Again the underlying classicism is beautifully foiled by a totally original dynamic modernity that marks Hecht's style.

The Seer, which is juxtaposed with a framed woodblock print, shows the similarity in feel between the two media as interpreted by Hecht. The jagged cuts of the woodblock become the tactile surface of the sculpture, and the sharp delineation of black and white in the graphic translates to the subtle space play in **The Seer**. In this case, the woodblock appears to be the logical progression towards the three dimensional piece.

Another powerful piece is the **Dance of Death**, which is beautifully displayed in a bay window, enabling reflected light to play an active role in the composition. It is similar in feel to several of the others, but a strong, linear element adds a new energy that makes this work one of the more successful. The solidarity and strength of the media is in fine balance with the frailty of the linear aspects and the balance of the voids. This piece shows to full advantage the potential of carefully considered design.

There were several smaller pieces that I felt were not as successful, and did not do full justice to the overall standard of the show. Ranging from approximately three to six inches, these works are executed in a similar style to the larger pieces and could not really contain the strength of the style. The rich tactility on a smaller scale loses its effect, and gives the impression of overcrowding and lack of statement.

The preciousness of the miniature is missing and the dynamic of the larger pieces just doesn't seem to fit. Hecht's works on a very large scale, were not suitable for display in the Evans Gallery, but I would imagine that her style is much more successfully expanded upon as opposed to reduced.

The general calibre of the collection is highly professional and individual and merits attention for its refreshing originality. Mary Hecht is an innovative indepedent in an art scene where too many faddists and copyists call themselves sculptors. The show is recommended and will remain at the Evans Gallery until Feb. 7th

Richler's TV drama

'Prurient crank in petrified CBC'

By FRANK MICHAEL

"The bells of hell go ting-a-ling a-ling," according to Mordecai Richler, and so, to my best recollection, does the Good Humor man. But the merchandise Richler peddled across Canada last week -- ranging in variety from the sexual-obsession sandwich to the Semite on a shtik -- was neither particularly good nor particularly humorous, and some of it was downright distasteful.

Even at the risk of melting metaphors, it is safe to assume that Jewishness comes in at least 28 flavors. **The Bells of Hell**, dished out on CBC's **The Play's the Thing**, scoops savagely and exclusively from the sour, stereotyped dregs of Jewish self-deprecation.

Middle-aged Manny Berger (do Jews come in any other age?), a lawyer of course, is your standard fat, spineless, over-indulgent, monetheistic philistine. His father Izzy is a professional voyeur on wheels; his son a junior junkie; his wife a shop-lifter, porno-movie freak, part-time prostitute and president of the National Council of Jewish Women. Oh, yes, all his friends are fat, silver-haired, wear short-pants, sell insurance and frequent massage-parlors, and his family doctor murders patients who reneg on their UJA pledges. Just your typical ice-cream Saturday, right?

Irving Layton, one of Richler's landsmen on the literary circuit, once confided his belief in the Jewish poet as legitimate successor to the prophets. "The poet must denounce the golden calf in his own camp, whether it be cast as power, sex, or coin." I tried to test that proposition with respect to Richler and the well-turned golden calf of seemingly all-pervasive, obsessive sensuality and sex which dominates both **Bells of Hell** and many a contemporary street-corner.

Certainly we would welcome more women of valor, fewer of mere veneer; more men of the prophets and fewer of mere profits; more who could remember Kensington without regrets, more who would cover their heads instead of their heritage. But in the contexts of both poet and prophet, this kind of criticism implies active involvement in the Jewish condition, acute, idealistic awareness of the essence of Jewishness in an historical covenant with G-d.

Put to this kind of test, Richler's dramatic voice is simply that of a prurient crank crying in the artistic wilderness of a petrified CBC.

Mercifully, perhaps; the CBC's rank amateurism with respect to production of television drama turned a potentially nasty ripple into a mere sloppy fudge. Shooting was hurried, unsubtle, and embarrassed; acting perfunctory and uncomprehending; and direction non-existent. Henry Morgan is no actor, George Jonas no director, and the CBC drama department no repository of Canadian multi-cultural sensitivity.

Perhaps Richler will yet prove the dramatic poet, even the contemporary prophet -- but his **Bells of Hell** panders ting-a-ling a-ling far from the main thoroughfares of intelligent television drama, relevant Jewish experience, and the expressive familiarity of his own St. Urbain.

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With Mme. Chocron community is priority

By DEBORAH LIGHTSTONE

MONTREAL –

When the Yom Kippur War broke out, Montreal members of the then only four-month-old Canadian Sephardic Federation (CSF) sprang into action the like of which the city's 12,000 Francophone Jews had not witnessed in years.

On her return three months ago to Montreal, after an absence of three years, Lison Chocron admits she barely had time "to put her suitcases down" before she was heavily involved, through the federation, in rallying the French-speaking Jewish community around Israel.

"One has priorities," she said simply, sitting in her living-room where, despite an extraordinary elegance, the lack of curtains and the bare walls, as well as the constantly ringing telephone, clearly indicated her busy schedule.

Within the CSF, Mme. Chocron is a member of the campaign (fund-raising) and public relations committees, two of four committees formed when the war erupted on Oct. 6.

She was also director of the special day-long "Shop For Israel" project held last month, in which 25 Montreal clothing stores agreed to donate the profits of that day's sales to the Israel Emergency Fund.

Mme. Chocron explained that, prior to the founding of the federation in June 1973, the Association Sephardie Francophone for some years had done a pioneer job in the community, for example it founded the Maimonides School, Montreal's first Sephardic school, and initiated cultural activities of many kinds.

However, with the development of a number of Sephardic synagogues, a Francophone youth department at the YMHA, and other groupings -- it was felt an umbrella organization was necessary to incorporate and unify all these parties and energies into one national federation -- and the CSF, with Dr. Elias Malka as its president, was the result.

"What you must remember," said Mme. Chocron, "is that this decision was implemented by people who still had immense problems to cope with in their immediate lives. They were faced with the typical problems of immigrants: finding a job; settling the family; adapting to the existing structure of the Jewish community; and learning English.

She gave the example of professionals such as doctors and lawyers, who had to convert their diplomas. "And," she continued, "I don't have to tell you that women lead a completely different life in Morocco than in Montreal."

When the Middle East erupted with such suddenness, the fledgling federation had no time to organize elaborate programs or to collect exhaustive data.

"Can you imagine the difficulty we of the campaign committee had, with no prepared lists of people whom we could approach for contributions?" asked Mme. Chocron. "We simply had to seek them out and then, for example, not leave their shop or business without an additional 10 or 20 names which we asked them to supply.

"But of course," she added, "it will be easier next time."

And in spite of the problems, the final results were very gratifying: "we added another zero to the sum which was raised in Montreal in 1967, our best year until this one."

It was a first experience for the Canadian Sephardic Federation in the field of public relations as well.

For years pro-Palestinian elements have been disseminating their propaganda in the province of Quebec, recounted Mme. Chocron. This is done through meetings in universites, a constant stream of letters to the French press, and even propaganda meetings staged in high schools and CEGEPS, for 13 and 14-year-olds.

"Indeed, there was a gap of many years to fill," she said. "There are many good English spokesmen for Israel in Montreal -- but their message doesn't reach the French population at all."

The young Jewish volunteers were challenged, for example, during a special day devoted to "the Palestinian problem," arranged by an organization called Carrefour, and advertised in the French-language daily Le Devoir.

It turned out that at the session were an equal number of 12 volunteers, and 12 Palestinians or people espousing their cause, the remainder being French Canadians.

For the latter it was an entirely new experience to meet Jews who spoke the same language and who did not match the old stereotypes of the religious Chassid or the wealthy entrenched businessman, reported the young Mme. Chocron, who herself attended the meeting.

"We spent the whole day there," she said. "For the first time many of those present heard the other, the Israeli side of the story, and I am certain that at the very least we put doubt and questions into their minds regarding the Arab version they were inclined until then to accept."

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8:30 p.m.
The first two lectures in the series are:
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Beth Tzedec Synagogue
Topic: "Jewish Concern"
Wed. Mar. 6 RABBI MICHAEL CELNIKER
Beth Torah Synagogue
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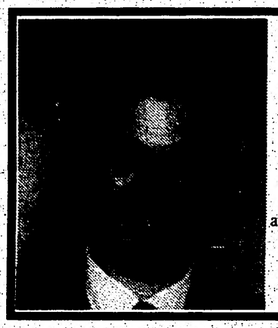

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Yom Kippur Day 5734
to be held
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SUNDAY, FEBRUARY 10, 1974 3:30 p.m.
11th day of Shevat, 5734
Sponsored by the United Synagogue Day School and his many friends in the community.

NOTICE:
RE 1974 ANNUAL MEETING
1. The public is cordially invited to the 1974 Annual Meeting of the Jewish National Fund of Canada which will take place in Toronto on Sunday, March 17, 1974.
2. All members of the Jewish National Fund of Canada (Keren Kayemeth Le'Israel) Inc. are invited to submit nominations for directors. Such nominations should be addressed to:
Chairman, 1974 Nominating Committee
1980 Sherbrooke St. W. – Rm. 300,
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and are to be received not later than fifteen days following publication of this notice.

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A MOVEMENTS IN JEWISH LIFE: A Presentation of the Major Philosophies in the History of our Faith.
INSTRUCTOR: Rabbi H. Hoschander, Shaarei Shomayim Congregation
Rabbi Y. Kerzner, Clanton Park Synagogue
Rabbi S. Stauber, B'nai Torah Congregation
B VIEWPOINTS ON ISRAEL: Varied Insights into present-day Israel from Political, Socio-Economic, and Religious Points of View.
INSTRUCTOR: Mr. Joshua Bar-El, Director, Israel Aliyah Centre
Dr. J.H.E. Cohn, Visiting Professor of Mathematics, Guelph University. Reader in Mathematics at Royal Holloway College, University of London, London, England.
Mr. E. Deutsch, Principal, Associated Hebrew Day School, Elementary Hebrew Dept.
IN ADDITION
FORUM LECTURES
Every Wednesday Night following the Courses from 9:15 p.m. to 10:15 p.m.
Outstanding Scholars will discuss Jewish Attitudes Toward Contemporary Problems in these Forum Lectures.
Feb. 13 A Look at Every-Day Problems from Psychological and Religious Viewpoints
Dr. Joseph Berger, Private Practice, Psychiatry and Psychotherapy
Dr. Rolf Lederer, Private Practice, (Formerly Associate in Psychiatry, University of Toronto)
Dr. Joseph Wohlgelernter, Resident in Psychiatry, Mount Sinai Hospital
Moderator: Rabbi S. Stauber
Feb. 20 Jewish Perspectives on Christianity and Jewish Christian Dialogue
Rabbi J. Immanuel Schochet, Kielcer Congregation, Professor of Philosophy, Humber College
Feb. 27 Anti-Semitism: Anti-Zionism – So What's New?
Rabbi I. Witty, Director, Board of Jewish Education; Dean of Toronto Hebrew Teachers' Seminary
Mar. 6 Jewish Eschatology: How do we view the Messianic Times, Future Worlds, Redemption and Resurrection?
Rabbi H. Hoschander, Shaarei Shomayim Congregation
Mar. 13 How Flexible is Halacha?
Rabbi Y. Kerzner, Clanton Park Synagogue
Mar. 20 The Galut from an Israeli Point of View
Mr. Simcha Rot, Canadian Representative of Education and Culture Dept., Jewish Agency, Jerusalem
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Travel

Art galleries under the Florida sun herald the coming of spring in the sunshine state. In Winter Park, the Sidewalk Art Festival, March 15-17, is but one of the many outdoor shows and sales that will be held throughout Florida.

Zim shipping line may shut down over increased costs such as fuel

HAIFA (JCNS) -

Zim Passenger Line directors have recommended the Israeli government close the company because of increased costs, particularly of fuel, of operating its two ships, the Dan and Nili, and the economic difficulties faced by passenger shipping in general. The company estimates it would need an increase in the government subsidy to run the two ships of about $3.5 million a year.

About 250 seamen are employed in the ships and there are about 40 members of the shore staff in Israel and 20 in foreign ports.

The Seamen's Union has warned the board of directors that it will call a strike in all Israeli ships if the passenger company is closed.

The sailings of the two ships, which operated a service between Haifa and European Mediterranean ports, has been virtually suspended since the October war. Italy's Adriatica Line has also suspended its service to and from Haifa since the October war leaving Israel without a direct sea link with Europe. The Italian company, however, expects to resume its Israel service soon.

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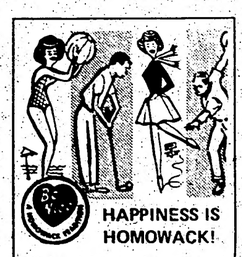
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Feb. 14	Leonardo da Vinci	7	325
Feb. 16	Raffaello	8	390
Feb. 20*	Michaelangelo	13	640
Feb. 22	Leonardo da Vinci	7	325
Mar. 2	Leonardo da Vinci	8	370
Mar. 6	Michelangelo	9	410
Mar. 16	Michelangelo	9	410
Mar. 26	Raffaello	7	320
Apr. 2	Raffaello	7	320
Apr. 10	Raffaello	7	360
May 1	Michelangelo	12	540
May 25	Raffaello	7	320

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*Fuel surcharge in addition
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From New York	Ship
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Mar. 26	Michelangelo
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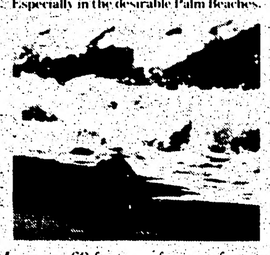

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This volunteer does some planting on one of Israel's many kibbutzim. Students from abroad are offered a wide variety of programs on which they work and live on kibbutzim.

Volunteer kibbutzim work for students in summer in variety of programs

JERUSALEM -

At most times of the year, and especially in the high season, Israeli kibbutzim offer students the possibility of learning this uniquely Israeli way of life -- by living and working with the kibbutz members. This program is arranged by Israel Students Tourist Association in cooperation with the kibbutz organizations.

The kibbutzim are located throughout the country. Each participant is expected to work between 36 and 40 hours per week (helping to harvest crops, working in the kitchens etc.). Saturdays (or Sundays upon request) are free for personal activities. The individual work schedule is arranged between the kibbutz and the volunteer upon arrival at the kibbutz. Volunteers receive free accommodation, meals, laundry and cigarettes. Meals are taken with the kibbutz members in the communal dining hall. Accommodation is usually in wooden huts. Each volunteer agrees to remain at the kibbutz for a minimum period of six weeks.

As part of the six week stay, the kibbutz organizes a one day excursion in the area. The stay in the kibbutz may be extended upon the approval of the kibbutz and ISTA.

Arrangements have been made by ISTA for students to participate in the archeological excavation programs at Tel Sheva (Israelite and Canaanite periods) and Afek, near Petah Tiqva (location of the Via Maris still in experimental stages). Participants are expected to work for a minimum of 13 days. Those wishing to stay longer, may request permission from the excavation authorities and if this is granted may stay free of charge. Working hours are approximately seven per day, from 5 a.m. with two breaks in between. Friday afternoon until Sunday afternoon is free for personal activities. Accommodation is in tents and meals are taken in a communal dining room. The work, of course, is relatively hard and archeological digs are recommended only to those genuinely interested in this project.

Summer courses are held at Israel's four major universities -- Jerusalem, Haifa, Tel Aviv and Bar Illan -- during July and August. A variety of subjects are offered, archeology, biblical history and religion, Jewish thought, history, modern Hebrew language, biblical Hebrew, Middle East studies and Arabic, modern Israel political and social studies, Hebrew and Jewish literature, Yiddish language and literature, education. Each course is of approximately three weeks duration and entitles the student to a certain number of credits. Courses are open to undergraduates and graduate students -- all applicants must have completed at least one year of study at an accredited college or university. Students will be accommodated in university dormitories where available.

The Hebrew University Summer Courses for overseas students are designed to provide an academic program of studies as referred to earlier. Most of the courses are given in English, some in French; in addition to language courses in Hebrew, Arabic and Yiddish.

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Tsipora Agassi plays with toys in her room at the Montreal Children's Hospital where patients are now provided with kosher meals. All city hospital establishments are required to provide meals prepared with kosher meat at the request of Jewish patients.

Hospital's kosher mealtime gives parents some relief

By DEBORAH LIGHTSTONE

MONTREAL –

In a bright orange and yellow toy-strewn room in the Montreal Children's Hospital, four-year-old Tsipora Agassi plays happily. Nearby, her mother's relaxed air indicates that at least one of her worries is relieved -- her child is being provided with kosher meals.

"It is very convenient -- the nurses have been nice and eager to help . . . They ask me all kinds of questions -- for instance if they may use the regular dishes . . ." smiled Israeli Selina Agassi, whose husband Shmuel is a leader in Montreal of B'nai Akiva, a religious youth movement.

The Montreal Children's Hospital is among the first to adopt the provincial government's recent directive to all the city's hospital establishments to provide meals prepared with kosher meat at the request of Jewish patients.

Like many of the other toddlers and pre-kindergarten youngsters, Tsipora is too young to know the difference between kosher and non-kosher food. But many older patients could become quite disturbed if one morning, for example, they found bacon and eggs on their breakfast tray.

Director of Food Services, Mrs. Phyllis McFeat explained the hospital's sympathetic attitude: "When parents must bring their child to the hospital they are upset enough, without the additional distress of thinking their child will have to eat non-kosher food."

She added: "When we heard last November that the pediatric ward at the Jewish General Hospital was closing down, even before the recommendation came from the government, we starting making arrangements for kosher food to be available for our patients."

Prior to that, the hospital supplied disposable dishes and cutlery and only dairy meals to the children of parents who mentioned they kept kosher. It was up to the parents to purchase kosher meat and soups, and to bring them to the hospital where they themselves cooked or heated them in the floor kitchen.

Today kosher meat meals, resembling TV dinner packages, are ordered from an official list of strictly kosher caterers. As Mrs. McFeat put it: "We're used to dealing with special diets -- all we had to do was establish a system for handling this particular type."

Mrs. McFeat reports that while the system is working smoothly now, one problem remains: "We haven't yet contacted all Jewish patients."

She believes that some parents are hesitant about asking. For instance, they may say to themselves: "oh well, in the hospital it's an exceptional situation, so I won't insist."

However, the woman in charge urged: "Say what you want and you'll be assured of getting it."

Mrs. McFeat estimates that previously a dozen or less children a year requested kosher meals. Now, partly due to the closure of the Jewish General Hospital's pediatric ward, and although it is a little early to tell, she expects there will be many, many times more.

She called on all Jewish parents to inform the dietary department, on admission to the hospital, if their child would like kosher food, so that no children would be without.

Unique cable comes from Syrian rabbi

TORONTO –

The Canadian Committee For The Rescue Of Jews In Arab Lands, for the first time, has received a cable from Damascus, Rabbi Ibrahim Hamra sent of his own volition.

Judy Feld, chairman of the committee, expressed elation at receiving the cable. Previously, the Syrian rabbi had always answered in prepaid cables in response to Canadian telegrams.

The cable, translated from French, reads: "Good year -- best wishes to your wife for the $100, two packages arrived. We beg you to send the complete series of the Mishna."

It was addressed to the late Dr. Ronald Feld because the rabbi does not know of his death last year. The committee chose not to tell him because his name is the link with Jews there.

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FENSTER, Esther - On Jan. 20, late of 128 Fairholme Avenue.

FINKLESTEIN, Jean - On Jan. 20, late of 64 Barksdale Avenue.

GOLD, Imre - On Jan. 26, late of 524 Melrose Ave.

GOLD, Samuel - On Jan. 16, late of 178 Rusty Crestway.

GOLDENSON, Herman - On Jan. 25, late of 335 Cortleigh Boulevard.

GORDON, Minnie - On Jan. 23, late of 544 Lawrence Avenue West.

HANATE, Philip - On Jan. 24, late of 107 Kenard Ave.

HOCHHAUSER, Michael - On Jan. 20, late of 33 Tristan Crescent.

KERNKERAUT, Max - On Jan. 27, late of 118 Overbrook Place.

KIRSHIN, Pearl - On Jan. 27, late of 3560 Bathurst St.

KODACK, Meyer - On Jan. 23, late of 10 Roberta Dr.

LICKMAN, Rose - On Jan. 24, late of 515 Finch Ave. W.

LITWIN, Lillian Ann - On Jan. 26, late of 65 Ellersley Avenue.

MEKLER, Helen - On Jan. 26, late of 4415 Bathurst St.

NALEVKA, Doba - On Jan. 23, late of 523 Finch Ave. W.

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REGEMS, Gunia - On Jan. 25, late of 523 Finch Ave. W.

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SABBAH, Rebecca - On Jan. 24, late of 3560 Bathurst Street.

SAKLER, Samuel - On Jan. 24, late of 1035 Spadina Rd.

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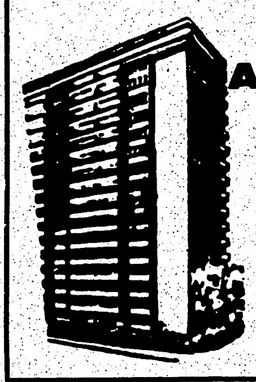
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Jerusalem children rarely have the chance to frolic in the snow and make snowmen. So when a major snowfall hit the city last week, the kids were out in full force.(IPPA)

Background stamps rabbi exceptional

By MIRIAM HERMAN

TORONTO –

In every day parlance, Herbert Feder could be called a triple-threat man -- teacher, cantor, rabbi -- all rolled into one.

True, on the surface that doesn't seem too unusual. After all, rabbis are teachers and doubling up as cantor isn't exactly news, either. What makes the 43-year-old spiritual leader of Toronto's Beth Tikvah Synagogue (Conservative) different is the fact that each has been a separate, definite career, one following the other, eventually merging into a combination of all three.

He began as a public school teacher in his native New York with degrees in English and Hebrew literature from New York University and Hebrew University in Jerusalem. But, blessed with a voice that was made for singing and a father who was, and still is, a well-known cantor (he had been assisting his father in the synagogue services since he was a child), the music in his life was bound to catch up with him.

Wedged somewhere in between his classroom duties, he attended the Seminary College of Jewish Music, known as the Cantors' Institute, finishing with a masters degree in sacred music. This led to a seven year posting as cantor and choir director at Temple Israel in Albany, N.Y., then on to B'nai Jacob Congregation in New Haven, Conn.

Rabbi Herbert Feder

It was at B'nai Jacob that the decision to enter the rabbinate was made -- no easy task for a man with a wife, two children (at that time, now there are three) and a demanding, full-time profession.

"Provided one had the capacity to deal with the spiritual needs of the community, one could not afford to restrict his pervue to music," the slim, bespectacled, youthful-looking rabbi explained, adding, if a bit wistfully, that "if the Jewish community were really in a healthy state, then we could afford to specialize in our own special loves."

The desire to teach and determine direction from the centre of the action more than compensated for the four years of commuting to the Jewish Theological Seminary in New York. He was ordained in 1966, picking up a masters degree in Hebrew literature along the way.

After serving for a while as regional youth director of the United Synagogue of America (he still serves the organization as director of education of the Ontario Region), the Feders came to Beth Tikvah, his first pulpit as a rabbi.

That was seven years ago and in that time Rabbi Feder has been part and parcel of the congregation's growth from a portable on Woodbine Ave. to the modern, architectually - imaginative edifice on Bayview Ave. which provides the focus for the religious and cultural life of 550 young families and houses two schools -- a three-day a week congregational school plus a branch of the United Synagogue Day School.

In religious approach, the rabbi admittedly stands "a little to the right." Suspicious of superficial changes, he does not believe in change just for the sake of change. "I have to be shown that something stands up aesthetically" he says. For him the moment of truth is "when we are praying together and joining in song."

Has the long haul from the public school system in New York to the book-cluttered, phone-jangling rabbi's study on Bayview Ave. been worth it? Have the dreams been fulfilled and the insatiable quest even partly realized?

Yes! The "nachus" is in training young married couples to a commitment to Judaism -- young people who had not thought of becoming actively involved in a living Judaism before, or enrolling their children in a day school or going to Israel. In fact, six Beth Tikvah families have made aliyah to Israel.

As to other aspects of the rabbi's multifaceted career, the baritone voice is put to good use too! There are the weekly religious services where he is both rabbi and cantor, of course, but right now there is a concert in the offing, his first concert appearance in Toronto. Rehearsals are in full swing for a program that ranges from classical art songs to cantorials to modern Israeli and Yiddish folk music.

Reflections in Song, as the concert is called, is on Sunday evening, Feb. 10, at the synagogue. The rabbi will be accompanied by pianist Leo Barkin, guest clarinetist Avraham Galper, and the Beth Tikvah choir conducted by Milton Barnes.

Weekend alters orientation

voice of youth

By YAACOV HONIG

Joel Kenigsberg is a grade 12 student at Toronto's Ner Israel Yeshiva College. At the age of 17, he considers himself a very mediocre poet, although his modest personality refuses to allow himself any greater tribute. A soft-spoken serious individual, Joel comes across not only as studious but as a very personable fellow with a penchant for humor.

Joel began writing poetry because he felt the need to express, in writing, his feelings on matters that were of vital importance to him. His intense search for truth led him to alter his way of life drastically. Raised in a practising Conservative household, Joel found his way to a convention in Oshawa sponsored by the National Conference of Synagogue Youth.

The weekend program affected him to such an extent that he decided to attend a yeshiva, selecting Toronto's Ner Israel. While he admits it took him several weeks to adapt to his new environment, Joel attributes the speed of this process to his teacher's understanding and guidance.

At first, this new pattern of life caused some stress at home, but Joel says his parents are very pleased with his decision, appreciating the fact that it is one of sincere conviction in which he has discovered a personal meaning for his existence.

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